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NATIONAL CATHOLIC WEEKLY REVIEW

H-BOMB: PRELUDE TO WHAT? RUSSIAN STRATEGY IS GLOBAL

Editorials

BRITAIN'S ELECTION AND THE FUTURE

J. L. BENVENISTI

DOES CHRIST WANT THIS BARRIER?

CLAUDE H. HEITHAUS, S.J.

GOVERNMENT AND BUSINESS: A SYMPOSIUM

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CONTENTS

America, February 11, 1950

Current Comment	537
Washington Front.. Wilfrid Parsons	540
Editorials	541

H-bomb: prelude to what?

Russian strategy is global

Wire-tapping: a legal anomaly

Ministers and secularism

Women: equal but different

Articles

Britain's election and the future..	544
J. L. Benvenisti	

Does Christ want this barrier?....	546
Claude H. Heithaus, S. J.	

Government and business: a symposium	548
--	-----

Prof. John H. Sheehan, Rev. John F. Cronin, S.S., Rev. Cyril McKinnon, S.J., Rev. Joseph A. Munier, Prof. Charles J. Walsh

Literature and Arts	551
---------------------------	-----

London letter
Barbara Wall

Dublin letter
Stephen J. Brown

Books	Reviewed by
-------------	-------------

I Leap over the Wall.....	552
Joan Carroll Grace	

The German Catastrophe.....	553
George N. Shuster	

The Western World and Japan....	553
Dorothy G. Wayman	

Disaster Through Air Power.....	554
Michael Amrine	

Who Shall Bear the Flame?....	555
John LaFarge	

Like Lesser Gods.....	555
Mary Burke Howe	

The Wooden Horse.....	556
J. Nicholas Shriver Jr.	

Melville	557
Riley Hughes	

From the editor's shelf.....	558
------------------------------	-----

The Word.....	Joseph A. Breig 558
---------------	---------------------

Theatre	Theophilus Lewis 560
---------------	----------------------

Films	Moira Walsh 562
-------------	-----------------

Parade	John A. Toomey 562
--------------	--------------------

Correspondence	564
----------------------	-----

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The "hell bomb" and coal

The timing was perfect. On the same day that the President made the historic decision to produce hydrogen bombs, he suggested that John L. Lewis and the coal operators declare a seventy-day truce and go back to the business of producing coal on a normal, that is, a five-day, schedule. During the truce, the union and the industry would submit their arguments to a special fact-finding board, set up outside the Taft-Hartley Act, as in the case of steel, and empowered to make recommendations for a settlement. As an alternative, he proposed that the parties to the dispute, who were scheduled to resume negotiations on February 1, resolve their differences without governmental intervention and resume production by Monday, February 6. "Voluntary action," said Mr. Truman, "not compulsion, in these matters is not only my personal conviction but the national policy." Against the background of the fateful statement on the "hell bomb," the President seemed to be saying to the miners and the operators: "Gentlemen, I have just made the most fateful decision of my life, a decision more fateful even than the awful resolve to drop the first atomic bomb on Hiroshima. I need not describe to you the possible consequences of my action. Indeed, for reasons of national security, I cannot describe them in detail. You know enough about the terrible destructiveness of these new engines of war, however, to appreciate the unparalleled and indescribable crisis of our times. Believe me, I have no desire to belittle the issues in your dispute. Nevertheless, side by side with the problem of the hydrogen bomb, don't you think that they are relatively unimportant? I suggest that your conduct in this affair reflect from now on an adult reaction to the supremely dangerous age in which we live." All of this is implied in Mr. Truman's action. With the country as a whole, including many a miner and operator, we answer a heartfelt "Amen."

Towards a decision on civil rights

Elaborate schemes to block civil-rights legislation and complicated moves to get around this block have held the center of the stage in Congress ever since it convened early in January. So far, nobody knows when the people of the United States will be allowed to speak their real minds on an issue which concerns every one of them. Each twist in the proceedings has added another proof that the civil-rights issue simply cannot be downed, and the President knows it. The issue was conveniently kept out of the agenda at the Democratic Party caucus in Raleigh on January 28. Yet this evasion did not impair the force of the President's statement of the day previous that there was not and could not be any compromise on the civil-rights issue, with special intonation on the word *compromise*. When sixty-four Republican liberals bolted their party leadership and refused to go along with plans for restoring the autocratic power of the House Rules Committee (AM. 1/28/49, p. 487) one thing became plain. Members of Congress were beginning to worry over the accounting they would soon have to give to their own constituents. Congressional thought-taking on

CURRENT COMMENT

this point was considerably hastened by the "astounding march on Washington of 4,074 spokesmen of 62 national, non-Communist organizations on January 15-17," with its "miraculous timing just before the vote on the Rules proposition," to quote the words of Walter White in the *New York Herald Tribune* for January 29. "Nothing like that has ever been seen before on the issue of human rights," remarks Mr. White. "This was a genuine grass-roots expression by Americans whose Americanism could not be challenged by the Un-American Activities Committee or even by [Rep.] John E. Rankin." Maneuvers can stall off voting on civil-rights legislation for a while, but the American people are gradually getting wise to such tactics. If Congress knows its own interests, it will stop exhausting the country's patience with politically-slanted shadow-boxing, and record its vote once and for all.

Roman report on American Negroes

If American Catholics are inclined to be complacent about the way Negroes are treated in this country, such complacency should be jolted by the report on the Church's progress among United States Negroes, released in Rome on January 28. It was made public by Fides, news agency of the Society for the Propagation of the Faith. A UP dispatch from Rome under the same dateline, quoting the Fides report, notes that the American Negro "still suffers injustices," and implies that American Catholics should take action to remedy these wrongs. The "harsh compulsory segregation" practised in our capital is cited as an example of the Negro's plight (see "Race discrimination in the capital," AM. 1/1/49, pp. 384-9). Pope Pius' pronouncements, we are reminded, are "full of friendship and affection" for the Negroes, and the latter "expect to find those sentiments echoed by [their] Catholic neighbors." Of the United States' 14 million Negroes, only 362,427 are known to be Catholics. However, 8,857 were converted to the Catholic faith in 1948—the greatest number in the sixty years of organized Catholic apostolate among the Negroes. Special significance attaches to this Fides report because it clearly recognizes the existence of the biggest obstacle to the conversion of the American Negro. This is the timidity and reluctance of American Catholics to understand that the Negro tests the sincerity of the Church's spiritual message by our courage in insisting upon his full status, as a citizen and as a Catholic. That so much has

been accomplished despite this obstacle is testimony to the patience and zeal of converts and convert-makers alike. Very much more can be accomplished in this apostolate if we take the Propagation Society's warnings resolutely to heart and prove to American Negroes that our invitation to them to become Catholics is without reservations about recognizing their equal status.

The "O'Toole" letters in Texas

The Churches of Christ is an American Protestant sect which sent a team of evangelists to Italy last year. The evangelists opened an orphanage for boys in Frascati. The Catholic clergy of the neighborhood resented the activities of the evangelists and incited the people against them. Such was the story the evangelists told American correspondents on January 7 (AM., 1/21, p. 459). The supporters of the evangelists back in Texas raised the cry of "Catholic persecution." They appealed to the State Department to intervene on the ground that they were suffering a denial of religious liberty. Under the caption "Our Religious Freedom Threatened," the Churches of Christ is now circulating throughout Texas a letter addressed to the Reverend Jimmy Wood, a Church of Christ pastor in Brownsville, Texas. The letter purports to come from the Society of the Immaculate Heart of Mary Mother of God Nocturnal Adoration Society, said to be located in New York City. The letter carries the signature "Frances (sic) Xavier O'Toole." Part of the contents read as follows:

Furthermore unless you repent and confess your sins and come back to the true Roman Catholic Church, the agonies of perpetual torture in Purgatory and Hell await you—together with Mrs. Roosevelt, Bishop Oxnam AND ALL OTHERS WHO DARE ATTACK THE HOLY ROMAN CHURCH AND OUR HOLY FATHER POPE PIUS XII! . . . If the Roman Catholic Church were not true, it would not be the largest, richest, biggest and best church on earth, which it most surely is.

According to an "Information Release" of the NCWC Bureau of Information, dated January 25, the Scottish Rite *News Bulletin* for September 20, 1949, issued by authority of the Supreme Council, 33rd Degree, Southern Jurisdiction, U. S. A., published a letter purporting to come from "Monica O'Toole McNoonan," Regent of a like-named Catholic organization. Like the letter addressed to the Rev. Wood, the letter in the Masonic *News Bulletin* is advanced as evidence of Catholic bigotry.

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A phony attack on the Church

The Director of the Bureau of Information of the National Catholic Welfare Conference, Very Reverend Thomas J. McCarthy, replied on January 25 "that neither of these individuals is listed in Official Catholic Directories and that neither Society has any real or official existence." Monsignor McCarthy asks why an effort was not made to discover whether the letters were authentic before they were printed. This is standard editorial practice. The O'Toole letters have every earmark of being phony—if, indeed, they exist at all. Moreover, it would seem that the Rev. Wood is wrong in charging that the Churches of Christ evangelists are mistreated because they are Protestants. In a dispatch printed in the *Catholic News* of New York of January 21, the Rev. Joseph J. Sullivan reports an interview with Dr. Guido Comba, secretary-treasurer of the Waldensian Church of Italy. Dr. Comba says that the Waldensians form the largest non-Catholic body in Italy. "Our Church has never been molested in any of its charitable activities," he avowed. There are 200 Waldensian pastors in Italy who go about their regular work without interference, according to Dr. Comba. He asserted: "From a legal point of view Waldensians have the same rights and same footing as Roman Catholics." He explained that there are seventeen Waldensian institutions in Italy. This proves that the Churches of Christ missionaries in Italy were hardly mistreated merely because they are Protestants. Fairness demands that this testimony be widely publicized among Protestants. Fairness, on the other hand, is outraged by printing, without checking on their authenticity, letters such as those purporting to come from the "Nocturnal Adoration Society."

Catholic schools and "current events"

"Current events" programs are under fire in New York's public-school circles these days. Three teachers were set aside in the school year 1948-49, under the joint sponsorship of the *New York Times* and the New York City Board of Education, to make a nation-wide study of how "current events" teaching programs are faring. Their findings, reported in the *Times* for January 23, are contained in a 282-page study, *Current Affairs and Modern Education*. After visiting hundreds of classrooms and conferring with scores of parents, school officials and pupils, the "fellows" concluded that 1) schools devote *too little time* to teaching current events, such teaching usually being restricted to one day each week; 2) they do not *integrate* the teaching of current events with the rest of the curriculum; 3) the only *teaching materials* used are often classroom periodicals edited for this specific purpose; and 4) teachers are *intimidated* from dealing with controversial issues by pressures from school boards, local newspapers and the dominant *mores* of the community. Without entering into the many questions raised by this proposal to place greater stress on current events in our national educational program, we should like to make two suggestions to Catholic teachers and educational administrators. The first is that Catholic schooling has always been geared to education for Chris-

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tian living, rather than to the mere imparting of information. The moral choices our children must make, even while in school, must be made in terms of today's world, as well as in terms of traditional Christian teaching. Secondly, Catholics possess a systematic social philosophy which our schools have a *duty* to teach and to apply to current affairs. No community pressures, however formidable, should deflect our teachers from presenting this social philosophy. We hope that *AMERICA* assists them to meet a pedagogical responsibility they cannot neglect.

Chrysler strike

Over the Chrysler strike we would gladly draw a curtain of merciful silence. It is not the kind of industrial dispute which the American people would like to have published abroad, where the news would disconcert our friends and rejoice our foes. At first glance the issues do not seem to be serious enough to interrupt production and employment. The United Auto Workers insist that the company establish actuarially sound pension and medical-benefit funds and give the union a voice in their administration. The company refuses, arguing that its promise to pay retirement and other benefits as they fall due is sufficient guarantee that they will be paid. In demanding actuarial soundness the union is within its rights. The pay-as-you-go system is risky business, even in the case of a large company like Chrysler. As George B. Buck, representing U. S. Steel, told the Joint Committee on the Economic Report two weeks ago, pay-as-you-go plans are "being discarded as inequitable, unsound and dangerous to the pension security of retired employes." The union is also right in asking a voice in the administration of the welfare program. The Taft-Hartley Act gives the union an equal voice with the employer on the board of trustees administering welfare funds. On the other hand, the UAW is acting unreasonably when it refuses to agree to a five-year limit on the contract. With some experience under their belts, both sides may want to make changes. Deep down, however, the real trouble at Chrysler, as at General Motors, lies in the companies' excessively rigid, legal approach to collective bargaining: both insist on keeping the union at arm's length. So long as employers use such non-cooperative tactics in industrial relations, they can expect unions like UAW to react with characteristic militancy.

Warm-up for the show-down in UE

The nation-wide fight to break the control of the left-wing United Electrical Workers (UE) over 500,000 employees of the electrical manufacturing industry is still two or three months away from a decision. To that extent the delaying tactics cleverly pursued in the courts and before the NLRB by UE lawyers have been successful. So far, there has not been a single representation election in any of the major companies—Westinghouse, General Electric and General Motors—where the newly chartered International Union of Electrical Workers (IUE-CIO) has its greatest strength. The showdown cannot be delayed much beyond April, however, when many

collective-bargaining agreements expire. Westinghouse has already petitioned NLRB for an election. Several weeks ago General Electric notified UE, which was expelled from the CIO for following the Communist Party line, that it was terminating its contract as of March 31. Meanwhile IUE has been making steady progress. Unless the average electrical worker is completely befuddled on the main issue—communism—the new union should easily capture all the big plants. The UE propaganda campaign, aimed at soft-pedaling communism and stigmatizing IUE as a company union, suffered a sharp setback in Chicago recently when three of its prominent local officials resigned and charged that the Communist Party had been running huge, 5,000-member Local 1150 for years. One of the officials dramatized the move by resigning simultaneously from the Communist Party.

Toward a new labor law

Since the appearance of Eric Johnston's article, "For a New Approach to the Labor Issue," in the *New York Times Magazine* for January 29, we have had our ear to the ground to detect the first rumblings of a response from the U. S. Chamber of Commerce and the National Association of Manufacturers. Mr. Johnston believes that labor leaders and management can write a much better labor law than all the politicians in Washington put together. He is convinced, in fact, that so long as labor legislation is the product of a political power struggle it will be poor legislation and furnish no basis for industrial peace. The idea is really not new. *AMERICA*, among others, has sponsored it. The Railway Labor Act of 1934 was actually the fruit of labor-management collaboration. Indeed, Mr. Johnston himself once tried to put the idea into practice. In 1945, as head of the U. S. Chamber of Commerce, together with William Green of the AFL and Philip Murray of the CIO, he drew up a code of industrial relations. The code failed to catch on, partly because the NAM refused to sign it and partly because too many people in both labor and management were psychologically unprepared for such cooperation. Mr. Johnston is now persuaded that the obstacles to agreement have largely disappeared. "Labor and management," he claims, "are closer together in their basic thinking than they ever were before." Accordingly, at the end of his excellent article, he suggests that the NAM and the Chamber invite the CIO and AFL to join them in preparing for the Congress the raw materials of a new labor-management law. That is why we have had our ear to the ground all week. So far, alas, we haven't detected the slightest sign of a response.

Dusk in the Argentine

In the past month-and-a-half Argentina has greatly stepped up its long-standing campaign against its home press. A "Special Congressional Investigating Committee," formed last July to investigate police brutality, has devoted itself instead to searching out supposed anti-Argentine activities. Though the committee is made up of sixteen members, its two leaders, Sr. José Visca and Sr. Rodolfo Decker, do practically all the work. Part of

their activity has been the stirring-up of a vigorous anti-United States campaign. They are bearing down more and more heavily on Argentine publications which do not enthusiastically support Pres. Juan Perón's political plans. This year's centenary commemoration of the death of Argentina's great Liberator, Gen. José de San Martín, has been used to bring newspapers into line. Sr. Visca announced that on January 10 alone forty-six publications had been closed down for not properly carrying the Government-ordered line on San Martín. "Intervention" is another technique for shutting down a paper. In this method the Government simply refuses to supply the offender with newsprint or impounds the supplies it may have ready at hand. *Principios*, an eminent Catholic independent daily of the city of Cordoba, was first shut down last December 28 for alleged sanitary deficiencies in its plant. Opened again two days later with municipal approval, it has been closed once more through "intervention." Another outstanding Catholic daily, *Pueblo*, also underwent "intervention" on January 26 because *Fortaleza*, a paper that used its printing plant, made some derogatory remarks about the Visca Committee. By January 28, the committee had suspended, in all, more than fifteen weeklies and fifty dailies. The days ahead look very dark for Argentine papers that dare to remain opposed, or indifferent, to the Perón regime.

Electoral reform

The Senate's action in approving the Lodge Constitutional amendment on February 1 marked the second time in eight days that over two-thirds of that body agreed to propose to the States a reform in our basic law (see "Women: equal but different," p. 543 of this issue). The margin of passage was slim—three votes. Under this proposal each State's electoral vote for President would be *split in proportion to the popular vote*, instead of going as a block to the candidate with the most votes, as now happens. Instead of requiring an absolute majority of electoral votes for election, the proposed amendment provides that the President of the Senate declare as President of the United States the candidate with the *most* electoral votes—provided these equal at least 40 per cent of the 531 total. If no candidate receives this number of electoral votes, the Senate and House in *joint session and voting as individuals* would elect a President from the two highest candidates. In this case an *absolute majority* (266) would be required. The worst feature of our present system—throwing the election into the House, voting by States, when no candidate gets over half the electoral total—would thus be remedied. Like the Equal Rights Amendment, the Lodge proposal must also receive a two-thirds majority in the House before it is submitted to the States for ratification. The legislatures of three-fourths of the States must then approve before this amendment would become effective. The nation will therefore have enough time to inform itself about the many implications of this reform. We believe that serious study of the Lodge amendment will reveal advantages in our present electoral system which are commonly overlooked.

WASHINGTON FRONT

The motion-picture industry has for months been agitating for the repeal of the 20-per-cent excise tax on entertainment, or at least of the tax on movie exhibition. Some weeks ago it formed a new body, the Committee of Motion Picture Organizations (COMPO), one of whose functions is to create public opinion against the tax. The movie people, of course, are only one of several business groups lobbying for repeal. This has given the press the excuse for saying that "business" is, on the whole, in favor of repeal.

Disappointment was therefore bitter when President Truman, in his budget message of January 23 (in which he called for repeal of some excise taxes in return for a "package" plugging of some tax "loopholes") did not mention entertainment among fields to be exempted from taxation. Others he did not mention were tobacco and liquor. But the tobacco and liquor people have been subjected to a Federal excise tax for so many years that they emitted no audible "squawk." The tax is in many cases passed on to the customers, who take it as a matter of course.

Because of the indignity of being bracketed with tobacco and liquor in their retail product, the motion-picture exhibitors are more than ever determined to preserve their customers—the common, ordinary people—from the Federal excise tax. They are, of course, also thinking of their own business.

It seems to this observer, however, that the motion-picture people, along with many other businessmen, are failing to reckon with another lobby against the excise taxes, compared with which their own combined forces are puny and impotent. This consists of all the Senators and Representatives from the several States, and it is combined with another lobby which is perhaps even more powerful. The second consists of the two "Conferences" of State Governors and of City Mayors. Both of these have continuing secretariates.

These two groups constitute a powerful combination of political officials lined up for repeal of the excise taxes. They have pushed the business lobbies forward as the spearheads of repeal. But why? In order to relieve their own people from the burden of Federal taxes? Hardly. Read the resolutions passed by the Governors and Mayors in their annual meetings. Every year they have complained of the invasion of the Federal Government into the fields in which they feel *they themselves* may legitimately tax their people.

Senators, Representatives, Governors and Mayors are united against the Federal excise taxes. The two Houses of Congress are responsive to their local political machines; the Governors and Mayors are looking for new tax resources. Repeal of Federal excise taxes will open the way to State, county and city excise taxes. Will the ordinary citizen be any better off? **WILFRID PARSONS**

H-bomb: prelude to what?

We are told that President Truman did not order the construction of a *hydrogen* bomb in his fateful directive of January 31. Technically speaking, according to science-writer W. L. Laurence, what he ordered was a *triton* bomb,

in which the basic element used is tritium, a hydrogen isotope (twin) of atomic mass 3. It is an element hardly known to the public but well known to nuclear physicists. A triton is the nucleus of tritium, composed of one proton and two neutrons.

There is probably no connection between the nucleus of tritium and Triton, the god of the sea in ancient mythology. Yet, in view of the role the triton is now called on to play, it might well have been named after him. Triton, son of Poseidon and Amphitrite, dwelt with his parents in a golden palace beneath the waves. His special attribute was a sea-shell, on which he used to blow loudly or softly according as he desired to arouse or to calm the sea. Both Virgil and Pausanias pictured him as a god of jealousy and violence.

The triton bomb is bound to arouse a storm of controversy. Most atomic scientists have been opposed, on moral grounds, even to building it. Religious leaders will surely react against what appears to be a concerted attempt to divorce the question from all moral considerations. We are being told, for example, that President Truman, by the mere fact that he acted in his capacity as Commander-in Chief ordering an improved weapon for national security, "removed the question of producing the weapon as an issue that might be argued on moral grounds." The *N. Y. Herald Tribune* said editorially February 1:

It is not a moral issue and cannot be so regarded . . . The issue has been one in military and political strategy, in the proper allocation of the national effort, in "evaluation" of the weapon as a weapon.

The President's self-appointed apologists cannot convince us that he did not recognize and evaluate the moral issues involved. He deliberately took upon himself responsibility for one of the most fateful decisions in human history. We feel sure he was aware that an affirmative decision would involve enormous and largely unpredictable consequences. He must have been painfully conscious of the fact that it might set in train a whole series of inevitable and irrevocable steps which might lead to planetary disaster. No decision dealing with the future of mankind can be taken without regard to its consequences. To use AEC chairman Lilienthal's phrase, no weapon can be considered "nakedly."

The scientists warn that the explosion of ten of the proposed bombs might poison the atmosphere to such an extent that all life would perish on our planet. Are we to believe that the President experienced no moral qualms at taking the first step toward that eventuality?

Said Albert Einstein several years ago: "When humanity holds in its hand the weapon with which it can commit suicide, I believe that to put more power into the gun is to increase the probability of disaster." Is no moral problem involved in the decision to increase the

EDITORIALS

calibre of that gun a thousand-fold? We refuse to concede that none is.

The editors of this Review do not know what military and political considerations entered into the President's calculations. Hence we hesitate to pass judgment on his decision. Of one thing we are certain. Being a profoundly religious man, he gave due attention to the moral side of the problem. The specter of Hiroshima must have increased his caution. "The American decision," said Einstein, referring to our unleashing of the A-bomb, "may have been a fatal error, for men accustom themselves to thinking a weapon which was used once can be used again."

Sooner or later the United States will have the so-called hydrogen—really the triton—bomb. The terrifying question is: will it calm the troubled waters of our world, or will it lash them into an all-devouring sea?

This ghastly weapon cannot be designed primarily for use against an aggressor. Its real purpose must be to forestall aggression, to ward off war so that we may have the political and economic opportunity to build up a peaceful world. Our duty to exploit this chance is indeed grave.

Russian strategy is global

On January 25 the State Department issued its "background material" as proof of Secretary of State Dean Acheson's charges that Russia was successfully absorbing four vital areas of North China. The statement read in part:

Chinese authority has been completely excluded from Outer Mongolia . . . Manchuria is currently ruled by a Sino-Soviet partnership with the strongest partner in the dominant position . . . In Inner Mongolia and Sinkiang the process of economic and political penetration is . . . strongly reminiscent of earlier steps in the other two of the four northern areas.

Three days later the first reports of the current negotiations between Mao Tse-tung and Stalin in Moscow began to filter through to the outside world. Stalin was reputed to be demanding of China 1) complete authority in seven North China ports, 2) a labor corps of 500,000 Chinese, 3) an increase of food shipments from Manchuria, and 4) concessions to minority groups in Sinkiang, Inner Mongolia, Manchuria and Tibet.

As the Russian grip tightens on China, Moscow, as Walter Lippmann and C. E. Sulzberger have brilliantly pointed out, is giving an exhibition of shrewd international diplomacy. Not only are the Soviets successfully isolating China from the non-Communist world, but they are also rendering impotent the three Western Powers

capable of counter-balancing Russia's ascendancy in the East—Great Britain, France and the United States.

The first stage of Soviet technique had to do with the recognition of Communist China. With Great Britain and the United States at loggerheads on the issue, Russia has had a free hand to expand in North China.

The second stage of the technique developed after Secretary of State Dean Acheson's charge of Soviet imperialism. It had the effect of smoking Moscow out into the open and focusing American attention on the real issue in Asia. If the United States was going to leave Chiang and Formosa to their fate, as Mr. Acheson implied, and concentrate on America's traditional role of champion of Chinese territorial integrity, then Russia's policy of expansion was threatened.

Mr. Vishinsky reacted to the accusations with a violent denial. Moscow thereupon induced the Chinese Reds to recognize the Communist guerrilla leader in Indo-China, Ho Chi-minh. This has proved to be a most brilliant bit of global political strategy.

In thus inducing the Chinese Communists to intervene in Indo-China the Soviets diverted attention from North China and opened an irreparable quarrel with the French Government, with whom Ho Chi-minh is at war. France, therefore, cannot now recognize the Chinese Communists. China is likely to be denied a seat in the United Nations. Thus she becomes still more isolated, the prey to further Soviet expansion.

Soviet action has further complicated the impasse of the Western Powers over the question of recognition. Great Britain, too, has interests in Southeast Asia. To protect those interests she must side with France in Indo-China if she is to be a partner in anything like a firm anti-Soviet policy. Thus in trying to protect their interests in Hong Kong and Southeast Asia simultaneously, the British are reduced to the absurd position of trying to eat their financial cake in China by recognizing Mao and have it in Malaya by siding with France against him.

France is spending 35 per cent of her budget to finance a struggle against rebels in Indo-China, now openly abetted by the Chinese Communists. Thus France, the pivotal point in the Western defense line in Europe, about to receive up to 50 per cent of North Atlantic Defense Pact aid, is being permanently weakened, because the greater part of her army is expending itself in a Far Eastern guerrilla war. France must have a strong army if the objectives of the Atlantic Pact are to be gained. But her potential strength is steadily lessened as she continues to pour her resources down an Asiatic drain.

You cannot protect yourself against danger unless you know whence it will strike. One word sums up the position of Great Britain, France and the United States today—uncertainty. Will Moscow encourage a Chinese Communist push toward Southeast Asia and its vast resources in manpower, oil, rubber and tin? Or will the Soviets consider it more useful to continue draining France of men and resources in Indo-China? In the meantime, while Western Powers hesitate, even argue on such minor matters as Formosa, China falls more securely under Soviet domination.

Wire-tapping: a legal anomaly

On January 21 Federal Judge Sylvester Ryan ordered the Coplon-Gubitchev conspiracy and espionage case to trial (AM. 1/28, p. 486). He decided that the Government's case against the former Department of Justice analyst and the Soviet engineer had not been "poisoned" by illegal wire-tapping, although FBI agents had admitted to having intercepted the defendants' telephone messages. Enough legally obtained evidence against the pair had been presented to justify his putting them on trial.

Weaving his way through untracked legal terrain, Judge Ryan declared:

Even if the [original] informant were a wire-tapper, defendants did not thereby gain immunity from prosecution for a subsequently committed crime. The unlawful interception of telephonic communications does not give the participants immunity as to all criminal enterprises planned or discussed, which are overheard by law-enforcement officers.

By "immunity" the Judge obviously meant immunity from detection in criminal activities where the detection took place without use of illegal methods. For example, he was satisfied that the FBI was tipped off about Miss Coplon's week-end trips to New York from Washington by her immediate superior in the Department of Justice, who knew of her intentions without use of illegal interceptions of any kind. Whether or not the FBI's suspicions about Miss Coplon were first aroused independently of tapped messages, the Government had presented a pretty valid case against her. Judge Ryan also ruled, however, that the defense could renew its motions for dismissal of the case after the Government had presented its evidence at the trial, which began on January 24.

Meanwhile the legality of the FBI's wire-tapping practices has been causing quite a stir. In the Federal Communications Act of 1934, Congress prohibited any person, "not being authorized by the sender," from intercepting and divulging or publishing the contents of private communications. The Department of Justice has contended for many years that it has avoided illegality in its use of wire-tapping by not "divulging" information so obtained.

James Lawrence Fly, former FCC chairman, in a lengthy letter to the *Washington Post* of January 7, contended that the FBI of necessity does "divulge" to many persons within the Government the contents of tapped messages. Judge Ryan himself, in his 5,400-word opinion summing up the pre-trial hearings in the Coplon-Gubitchev case, condemned the FBI's wire-tapping procedures as clearly illegal. On the other hand, Attorney General J. Howard McGrath on January 8 announced that the late President Roosevelt had approved "limited" use of wire-tapping and that "in view of the emergency which still prevails and of the necessity of protecting the national security, I can see no reason at the present time for any change."

Although wire-tapping is undoubtedly open to extremely grave abuses when undertaken without public authorization, a good deal can be said for the Department of Justice's position. Until Congress clarifies the law, the

Department will continue to apply its interpretation of the law in seeming contradiction to that of Federal courts. This is not the ideal way to carry on government, but there is precedent in our legal history for the anomaly.

Ministers and secularism

On January 28 seven Evangelical clergymen withdrew from the Ministerial Association of Danbury, Connecticut. They objected to the Association's "liberal attitude" toward religious teaching. The dissenting ministers believe in "the verbal and plenary inspiration of the Scriptures." The majority apparently do not.

The spokesman for the departing group is the Reverend Stanley C. Lewis, pastor of the Baptist Church of Danbury. He criticized the membership and influence in the Ministerial Association of Rabbi Jerome R. Malino. The Rev. Lewis expressed the belief that no one who is not a Christian should belong to a ministerial association. According to the *New York Times* for January 29 the seven dissenting ministers had criticized the Association "not only on religious affairs but also when some of its members espoused 'liberal' political causes."

In an editorial, "Protestants and Religious Education," in its January 28 issue, *AMERICA* pointed out that not all Protestants are lined up on the side of the secularistic type of education given in our public schools. The action of the seven Evangelical ministers in withdrawing from the Ministerial Association of Danbury is another example of Protestant concern over the growth of secularism and the inroads of "liberalism" in the ministry.

The Presbyterian Church in the United States is showing a similar encouraging concern over its practice with regard to divorce and remarriage. According to the *New York Times* for January 28 a special commission has been appointed to clarify the rules and standards of the denomination on these topics.

The committee will report to the 162nd General Assembly of the Presbyterian Church, which will meet at Cincinnati on May 18-24. Presbyterian ministers are at present authorized to remarry the "innocent party" of a marriage one year after a divorce has been granted on "scriptural grounds." The commission will seek to remove the confusion by giving a more exact meaning to such phrases as "satisfactory evidence," "innocent party," "scriptural grounds" and "other denominations."

At the National Congress on Home Missions held in Columbus, Ohio, the Rev. Dr. Reinhold Niebuhr on January 25 warned American Protestantism to guard against a growing secularization of society that has already "contaminated" and "stultified" the church itself.

George Dugan, Religion Editor of the *New York Times*, reported the Columbus sessions for his paper. His dispatch for January 26 disclosed that at one of the ten seminars held in connection with the congress, delegates cautioned against a tendency among church people to equate membership with religion, and non-membership with secularism. Many nominal Christians, it was stressed, "are more secular in their motives and behavior than are those among the so-called irreligious whose

lives are deeply committed to unselfish social service."

"Secularism" means living in terms of this world only. It is hard to see how even a nominal religionist can be more secularistic than a humanitarian secularist. In any case, we are glad to see Protestants resisting the widespread trend among religious bodies towards *conforming* with the behavior patterns of unbelievers and trying to justify them on religious grounds.

Women: equal but different

After twenty-seven years of hard plugging, advocates of the Equal Rights for Women Amendment finally won Senate approval on January 25, by a vote of 63 to 19. To become effective, it must pass the House and be ratified by the legislatures of three-fourths of the States.

Rejoicing among the victors, however, was very moderate. Their proposal originally read: "Equality under the law shall not be denied or abridged by the United States or any State on account of sex." A second clause gave Congress and the States power to enforce the provision by appropriate legislation. For twenty-seven years the advocates of equal rights—chiefly the National Women's Party—had refused to add a provision safeguarding the body of special legislation protecting women, especially in industry. Senator Carl Hayden (D., Ariz.) nevertheless succeeded in amending the Equal Rights Amendment in this way: "The provisions of this article shall not be construed to impair any rights, benefits or exemptions now or hereafter conferred by law upon any persons of the female sex."

The addition of this saving clause removes many of the objections which this Review, not to mention the AFL, the CIO and many women's organizations, had urged against the Equal Rights Amendment. It was needed. Senator Harry P. Cain (R., Wash.) let the cat out of the bag when he praised the example of Soviet Russia and advocated that in any future war women should be drafted for military service on the same basis as men.

Meanwhile Dr. Florence Kluckhorn of the Department of Social Relations, Harvard University, was telling the American Association of Schools of Social Work, meeting in Milwaukee, that the deep discontent of American womanhood today is rooted in the "conflict between a home and a career." There can be no really good mother-child relationship, she said, until a majority of women are satisfied with what is expected of them in the feminine role. On January 29 Dean McIntosh of Barnard College declared that "no psychiatrist is needed to tell you [American university women] that if you have a job and children, your first responsibility is to the children."

Women can and do perform much of the work of today's world as well as men. But in bearing and rearing the youth on whom the whole future of society rests they have a responsibility in which no man can compete. Social legislation protecting women is society's acknowledgment that women, though entirely equal with men as *human persons*, have an entirely *unique role to perform in our national life*. For most women, the fulfillment of this purpose is their incomparable career.

Britain's election and the future

J. L. Benvenisti

ON FEBRUARY 23 THERE WILL BE a general election in Britain; and it seems at the moment highly probable that a Labor Government will be returned.

The elections in New Zealand and Australia, where Labor Governments were unseated, are, it is true, indications of a trend. It is likely enough that the British Labor majority will be smaller. The unstable middle-class voter, who in 1945 voted Labor because he sincerely desired that greater measure of social justice with which the party seemed identified, has in many instances realized that a more equitable distribution of worldly goods serves little purpose if there are no worldly goods to distribute. But a falling-away in that quarter will not turn the scale unless there are similar mass defections among the ordinary wage-earning men and women; and, despite all that is said, there is not much prospect of that.

Attlee has, it is true, failed to solve the nation's cardinal problem—the balance of trade. To ordinary working people, however, the question of a favorable or adverse balance seems academic and remote. They judge by what they experience and see, and the electoral problem presents itself to them as a simple choice between what they have had over the past few years and what they remember of Tory rule in the years before the war.

On that basis there is little room for hesitation. In spite of rationing, the British worker is better fed, better housed, better protected against every contingency, and economically more secure than his wildest dreams of a generation ago ever anticipated. His standard is, of course, not the American standard. It is still rare for him to have a car—indeed it is rare these days for anybody in Britain to have a car—and his diet is less rich than the American worker's. But it is an adequate diet, and that is something which millions of Britons never had before the war.

American tourists, who consort mostly with the impoverished middle-income groups, do not always understand the revolution that has occurred, and are misled by the circumstances of those with whom they associate. For the middle class are not only unique in suffering a diminution of their real incomes—while the real income of the lower groups has actually risen—but they are more affected by lowering of their living standards through rationing. Thus, milk consumption among professional people and the middle-income groups has probably been reduced by over half since 1939. Over the

There is "austerity" in Britain, and there is some grumbling. Does this spell the defeat of the Labor Government in the coming election? J. L. Benvenisti, who has contributed to such English papers as the *Economist* and the old *Financial News*, and is now teaching at St. Mary's College, California, tells why he thinks Labor will survive.

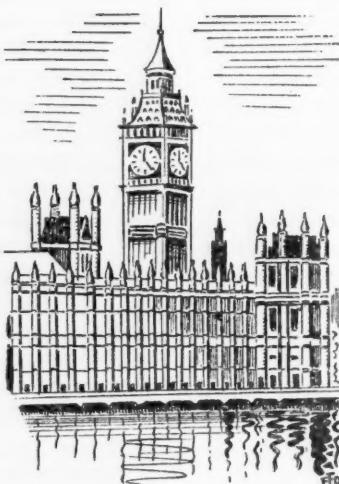
nation as a whole, however, it has increased during the same period by nearly fifty per cent. Millions of families are getting twice, and sometimes three times, the amount of milk they drank before, when they were all too often living at starvation levels. This has happened under the Labor Government and it is the kind of thing that counts.

That the British worker enjoys this frugal well-being largely at the American taxpayer's expense does not particularly disturb him. If the average worker thinks about this at all, he thinks of American aid as a natural and proper form of redistribution, an equitable return for the services Britain rendered in the war, and commends his Government for getting so square a deal.

Whether or not the nation is paying its way is therefore a question that cuts little electoral ice. It is even possible, though by no means certain, that when the election comes, Britain's trading position may be slightly worse than it is at the moment. The advantage gained by devaluing the pound may be offset by rising costs. In the absence of any strong incentive, which the Government seems disinclined to provide, British manufacturers—for the most part still overextended under the lingering inflation—will be reluctant to reorient their businesses, risk money in expensive sales campaigns or even retool their workshops on Sir Stafford Cripps' simple fiat.

All this, however, is not likely to affect the working-class vote. The physical effects of any further diminution of reserves are not likely to be felt till after the election. The worker will still, for a time, have money in his pocket; and there will still, for a time, be something on which he can spend it. Paradoxically enough, a worsening of the trading position may actually be an advantage to Labor by increasing the difficulties of the Opposition; for the deeper Labor gets the cart into the mire, the more disagreeable must be the expedients of those who volunteer to pull it out.

Labor can, to some extent, escape this dilemma by asserting that appearances are deceptive and that the cart is not irretrievably in the mire at all. The British worker has heard so much about crises, national bankruptcy and the rest these past four years—crises which somehow miraculously have failed to materialize or to affect the security of his job or the adequacy of his pay envelope—that Labor's optimistic talk will be very widely believed. The position of the Tories, however, is much more



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difficult, for the more shocking the real or alleged mismanagement of affairs by the Labor Government, the more they will be compelled to continue on the line they have already taken and cry up their mission of setting matters to rights.

Unfortunately, setting matters to rights will by then be an excruciatingly painful business. If Churchill takes the helm this year, the very first thing he will have to set about, not from choice but from necessity, will be to crack down on the standard of living. There will by that time be nothing else to do. How easy to cry out against him in advance as the arch-reactionary set on reintroducing the old order of mass misery for the sake of the privileged few. How attractive must seem the alternative of five more years of the mixture as before.

On the face of things, therefore, it looks as though we are set for a further long period of Labor rule. Even if the Tories do manage to scrape in, it is unlikely that a Tory Government, carrying out, as it would have to do, a ruthless policy of retrenchment, would survive. It would, I believe, be fought mercilessly, not only at the political but at the trade-union level. It might well be forced out of office by sheer impotence within a year of its election. If so, the Tories would leave office a permanently discredited party.

Naturally enough, if Labor gains office, either at the next election or after a Tory interregnum, it will be confronted with the same problem as the Tories—an economy on the edge of bankruptcy—and will be driven to the same remedies. But—and this is really the essence of Labor strength—the nation, or rather the only organized and vocal part of it, which is the Labor movement, will accept a great deal from the Labor Party which it will not accept from anybody else. Indeed the kind of emergency measures which will then find their way onto the statute book—compulsory mobility of labor, criminal proceedings for absenteeism, statutory limitation of earnings and the like—would in the special circumstances of the case have an attraction for a certain type of Labor supporter because they would be expressions of class power.

It would be rash to say that such men as Cripps and Attlee are deliberately planning for all this as it is here set down. They will merely make the obvious moves dictated by the situation and let events carry them along. But there are others who would be very much at home in the kind of class dictatorship to which, without a further large infusion of American aid, the present state of affairs seems likely to lead, and who may well be basing their calculations on such a development.

While this is a grim and depressing picture, there are two circumstances which may deflect the course of events from the line along which they seem at the moment to be moving.

First of all, one may begin to doubt whether the Americans will be as good as their word and actually shut down on all aid by 1952 or even before. The disadvantages to America of doing so are too obvious to need expounding. The American taxpayer will no doubt grumble, and grumble very loudly and sometimes very insultingly, and

many Englishmen will continue to detest a situation which is both humiliating and precarious, but it is at least conceivable that American aid will nevertheless be continued.

If things turn out that way, Britain's major problem will provisionally be solved. The essential human liberties will be preserved, and the British may not inconceivably continue in a state of contented semi-insolvency for years to come.

It is easy to be censorious about this, but we have to remember that Britain's problem, which is by no means new, is an extremely difficult one. Britain is more dependent than any country in the world on overseas trade. The difficulty of maintaining the requisite volume has been steadily increasing as Britain's unique position as the world's main industrial supplier has gradually declined. The war diverted Britain's energies at a time when the problem of keeping the country's head above water was becoming crucial, and it is quite possible that but for the war she would ere this have realized that along traditional lines there is no solution to that problem at all.

If the traditional approach is reversed, however, the problem may quite possibly be solved. Britain's difficulty arises, as has already been indicated, from its great dependence on overseas trade. The British have hitherto sought to overcome this difficulty by desperate efforts to increase exports. We have yet to try, on a really adequate scale, to tackle the problem from the other end—by decreasing our dependence on imports, and in particular on imported food.

Something is admittedly already being done in this direction, but the effort is only a fraction of what, having regard to Britain's peculiar aptitudes, might well be attempted. Britain is the pioneer of grass farming, and of the technique of grass-drying, a technique that conserves ninety-five per cent of the nutritive value as against fifty per cent in ordinary haymaking. It needs little reflection to realize the enormous potentialities that lie at hand here, particularly in regard to livestock farming.

It is a welcome sign of the growing sense of reality that the recent report of the Food and Agriculture Committee of the Organization for European Economic Co-operation argues along just such lines as these in regard to Europe. What applies to Europe as a whole applies, in view of her peculiar position, with threefold force to Britain. Britain is at the moment aiming to support three-fifths of her population from her own soil. Given adequate capital outlay, the addition of another fifth or even more is by no means fantastic.

If this possibility of economic salvation does not prove wholly illusory, a long period of Labor rule need not necessarily have any terrors for us. The Labor Party's objective of attaining a bearable standard of living for all is legitimate enough. If the nation's economic circumstances do not make it impossibly difficult to attain, we have no reason to fear that there will be any invasion of the essential freedoms. It all depends on whether the economic problem is tackled with the requisite degree of daring. So far, neither party has displayed this quality. It is not too late to hope for it from both.

Does Christ want this barrier?

Claude H. Heithaus, S.J.

ABOUT TEN YEARS AGO a healthy, intelligent, sensible and virtuous young man well-versed in Latin and without any canonical impediment to the priesthood decided under the guidance of his spiritual director that God was calling him to a life of perfection. I am quite sure that ordinarily such an aspirant would have been welcomed with open arms by every seminary and religious order in this country. But this was a "problem" case. The young man was a Negro.

He is now an edifying priest. In fact, he is an inspiring seminary professor. But he might easily be neither of these things—because the first fifteen seminaries and religious orders to which he applied rejected his application. And they made it clear that the only reason for his rejection was the fact that he was a Negro.

When Christ said "If you wish to be perfect, come and follow Me," did He mean by "you" only persons of Caucasian ancestry? Did he institute the sacrament of holy orders for whites only? Does the Canon Law of the Church make Negro ancestry an impediment to religious vows or the priesthood?

It was with considerable relief that I opened a recent copy of *AMERICA* (12/17/49) and read a news item about the findings of Rev. Raymond Bernard, S.J. It seems that after prolonged inquiry it has been ascertained that 17 diocesan seminaries, 52 religious seminaries and 25 congregations of nuns will now accept Negro candidates. But my joy was short-lived, for I soon learned that these are but a small minority. By subtracting them from the totals given in the *Catholic Directory*, I found 47 diocesan seminaries, 285 religious seminaries, 209 congregations of nuns unaccounted for. What about them?

I am not saying that the silent are guilty. I merely wish to say, and say it emphatically, that Negroes will suspect us of trying to maintain a white church—because that is what we seem to have done pretty successfully in the past. Loyalty to the Church seems to demand that a suspicion so damaging to Christ's Mystical Body should be dispelled. The scandal cannot be removed by acting as if it did not exist. It can only be removed by stating publicly that Negroes will be accepted, and on the same basis as whites.

Surely our duty in this matter is clear. One encyclical has reminded us that all races have equal rights in the Church, and must know it. Another, that American

Rev. Claude H. Heithaus, S.J., Professor of Archeology and Religion at Marquette University, is a member of the Executive Committee of the Milwaukee Mayor's Commission on Human Rights and the Interracial Federation of Milwaukee County. Father Heithaus has been cited for outstanding work by the Missouri State Association of Negro Teachers.

Negroes (because of their peculiarly disadvantaged status as a result of slavery and Jim Crowism) need special consideration and have a right to it. The Pope has warned us that we must rid ourselves of race snobbery and help the Church in her struggle against race prejudice. All Catholic seminaries and universities have been commanded to fight tooth and nail against racism. Missionaries have been admonished to get over the idea that only whites are fit to hold positions of authority in the Church.

We are asking too much if we expect Negroes to see Christ's Church in an organization that seems (to them at least) to be run by whites, for whites, and according to white men's notions. Christ did not found such a Church. He founded an all-embracing, superracial Church in which no race is privileged above others and all races have equal access to His gifts.

Do we wonder why millions of Negroes cling to sects that we pity as pathetic shadows of the true Church of Christ? The answer should shock us if we are not completely insulated by the smugness of race pride. In the churches of those sects Negroes experience an intense feeling of being at home, of belonging, of being identified with the minister and the congregation. And this is what early Christians of all races also felt. It was one of Christianity's chief attractions. As St. Paul expressed it:

We . . . all of us, have been baptized into a single body by the power of a single spirit, Jews and Greeks, slaves and free men alike. . . . Thus God has established a harmony in the body. . . . There was to be no want of unity in the body; all the different parts of it were to make each other's welfare their common care. If one part is suffering, all the rest suffer with it; if one part is treated with honor, all the rest find pleasure in it. And you are Christ's body, organs of it depending upon each other (I Cor. 12 *passim*).

No matter how shabby a "store-front" church may be, most Negroes would unhesitatingly prefer it to the most magnificent Catholic church in which a Negro would be shunned, stared at or given the deep-freeze treatment. Negroes are human.

Most Negroes would prefer such a church even to our so-called "Negro" churches in which an all-Negro congregation is served by all-white priests. In their Protestant churches Negroes do not feel that they are peripheral nonentities, ruled over, preached at, arranged for



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and perhaps condescended to—by the great white man. In them Negroes can see bishops and ministers who represent their race in the worship of God and thereby dignify it. They feel that they are one with their religious spokesman and leader. His color proclaims that he, too, has suffered the agony of Jim Crowism, that he knows what it takes not to hate and despair in the hell of racism.

In the Catholic Church of the United States, white priests outnumber Negro priests more than a thousand to one, although whites outnumber Negroes only nine to one in the country's population. Almost all of our cities, north and south, are without a single Negro priest who is a pastor. Many States with vast Negro populations are entirely devoid of Negro priests. A Negro priest told me recently that wherever he goes he is mistaken for a Protestant minister. We have so managed the affairs of the Church in this country that the immigrant groups who arrived long after the Negroes are abundantly represented in the priesthood, but "Negro priest" sounds like "square circle" to the average American.

I know of no Catholic Negro who is a bishop, monsignor or superior of a religious community of priests or brothers in this country. With few exceptions our Catholic schools, hospitals and charitable institutions are staffed by all-white communities of religious. To make matters worse, many of them will cheerfully admit a Protestant, an agnostic or an atheist if he is a Caucasian, but firmly bar a Catholic if he is a Negro.

"WHITE CHRISTIANITY"

Add it all up, and it looks like what? *White supremacy masquerading as Christianity*. And don't imagine that the Negroes haven't noticed it.

Brethren, you believe that all glory belongs to our Lord Jesus Christ; do not combine this faith of yours with flattery of human greatness. . . . Will you pay attention to the [white] man, and bid him take some place of honor; will you tell the [colored] man: stay where you are, or sit on the ground at my footstool? . . . If so, are you not introducing divisions into your company? Have you not shown partiality in your judgment? Listen to me, my dear brethren; . . . you are putting the [colored] man to shame. . . . If you flatter the [white] you commit sin (James 2:1-9).

Substituting "white-colored" for "great-poor" doesn't alter St. James' doctrine. His condemnation applies to any kind of discrimination among Christians, whether it be based on race, wealth or any other human quality. Any invidious distinction which flatters some and humiliates others is sinful. It is incompatible with the unity, charity and impartiality that are demanded by the very essence of the Church, which is Christ's Mystical Body.

I hate to think of what the Church would look like today if the apostles had "prudently" ignored or interpreted Christ's commandment that His Church must embrace all peoples without discrimination. If, for the past 1,900 years, its activities and institutions had been controlled by Christian Jews swayed by the belief that non-Jews are "unfit to mingle with us as social equals" and "out of place in the priesthood and religious life"—what would have happened?

The non-Jews would have refused to join it. St. Paul's apostolate would have been a dismal failure. There would never have been an Augustine, Patrick, Boniface or Cyril and Methodius. Our ancestors would have remained heathen barbarians. And where would we be?

We would be where the Negroes are—out of the Church. Of the approximately 15,000,000 American Negroes about 14,650,000 are non-Catholics. And they are not living in distant Africa. They speak English, share our culture and live all around us. No other group is so near to us—and yet so far away. Have we forgotten what St. Paul wrote to some of our ancestors?

Remember, then, what you once were, the Gentiles.

... In those days there was no Christ for you; you were outlaws from the commonwealth of Israel, strangers to every covenant, with no promise to hope for, with the world about you, and no God. But now you are in Christ Jesus; now, through the blood of Christ, you have been brought close, you who were once so far away. He is our bond of peace; He has made the two nations one, breaking down the wall that was a barrier between us, the enmity there was between us, in His own mortal nature. He has put an end to the law with its decrees, so as to make peace, remaking the two human creatures as one in Himself; both sides, united in a single body, He would reconcile to God through His cross, inflicting death, in His own person, upon the feud (Eph. 2: 11-16).

Christ demolished the barrier of Jewish law and prejudice that would have kept the Gentiles from entering the Church. But in modern times racist-minded men have erected a new wall, the barrier of Jim Crow law and custom; and the great tragedy of the Church in this country is that Catholic immigrants and their descendants have accepted this barrier and made it their own. Jim Crowism, practised in the name of Catholicism, is the chief obstacle to the conversion of the American Negroes.

WE ARE ONE IN CHRIST

How can we possibly maintain this wall and remain genuine followers of Christ and St. Paul? It seems very strange to me that when I put that question to Catholic audiences, I seldom get a unanimous answer. There are always a fair number of white Catholics who do not agree that the barrier of Jim Crowism must be torn down wherever it exists in Catholic institutions and activities. They doggedly insist that it is good and must be maintained at all costs. And they usually have a spokesman who is supposed to be unanswerable. It is the man or woman who rises with a face set in the hard lines of racial anger or hate and shouts: "Would you want your sister to marry a Negro?"

When St. Paul preached "There is no more Jew or Gentile; you are all one in Christ Jesus, who is all and in all," did they sneer at him: "How would you like to have your sister marry a Gentile?" If they did, do you suppose that he compromised Christianity for the sake of popularity or money?

Perhaps they never asked him. Perhaps they were not quite as pagan in their thinking as some of our finished products, who learned their religion in "Catholic" parishes and schools that excluded Catholic Negroes.

Government and business: a symposium

Growth and stability

So compact a work as the 38-page *Fourth Annual Report to the President* by the Council of Economic Advisers cannot, with adequate justice, be commented upon briefly. Its general title, "Government and Business," indicates its breadth and vital importance. Dealing primarily with general principles of Government-business relationships, in a country dedicated to individual freedom and the common good, the Report is also filled with concrete ideas. It merits careful study.

From the section "Trends in Government's Attitude Toward Business" two propositions may be singled out for comment: 1) "Efforts to promote expansion of . . . total production and income are more significant than measures to 'redistribute' the current product"; 2) "Flow of income to different parts of the economy should be viewed as an economic no less than a social problem . . . [to make practicable] a stable and expanding economy."

Proposition One recognizes that, from the whole pie of our total production, some of the cooks have received inadequate pieces. But taking heart from our "notable expansion in production" in the war and postwar years, the Council believes we "can create within less than a generation a truly good standard of living for all."

In aiming at this desirable and necessary social goal, the Council logically advances the second proposition: namely, intelligent attention must be given to economic actualities and possibilities. For instance, we must encourage and provide "sufficient funds and incentives for growth of productive facilities [concomitantly with] a sufficient flow of income to ultimate consumers to clear the markets of goods." This is the formula needed to avoid periodic "overproduction" and dangerous depressions. Though difficult to carry out, this proposition expresses good logic, ethics and economics.

An economic system for free men must have as its *proper* end a decent livelihood for all. This has been Catholic teaching for centuries, emphasized by Thomas Aquinas, Leo XIII, Pius XI and Pius XII. Unfortunately, from the late eighteenth century to the 1920's, too many people followed the false philosophy of economic individualism. Then the depression despair of the 1930's swung some toward the notion that "free enterprise" was dead or unworkable. World War II, however, proved the vigor and productive possibilities of free peoples cooperating as free persons and responsible social beings.

This wartime lesson in the *necessity* of cooperation by increasingly interdependent members of society has, fortunately, not been lost. The Report of the Council of Economic Advisers and the very fact that we *have* such a body of professional advisers are encouraging signs.

At the close of his article on the Report of the President's Council of Economic Advisers (AM. 2/4) Father Masse announced that this week we would publish the opinions and analyses of a panel of economic experts on the subject. AMERICA herewith presents a symposium of opinions submitted to us on specific parts of the Report.

Completely rejected in the Report is the despairing philosophy of the 1930's of "economic maturity" and stagnation. Instead, it voices a positive philosophy of growth and stability. We are getting back on the right road in our thinking about the relationships of Government and business.

PROF. JOHN H. SHEEHAN

(Head of Department of Economics,
University of Notre Dame, Notre Dame, Ind.)

Secular stagnation

The latest report of the Council of Economic Advisers marks a momentous turn from the attitudes which prevailed from 1932 to 1949. It is the first major indication that Truman's Fair Deal has a distinct philosophy in its own right.

Nowhere is this change more evident than in the Fair Deal's repudiation of the doctrine of what is called in economics "secular stagnation." During the 1930's it was widely held that American business had reached the height of its expansive power. The 1932 depression was often called a crisis of overproduction. Support for this thesis was gathered from the pitifully low rate of business investment during the 1930's.

There were two corollaries to the stagnation thesis. The first was the need for equalizing incomes through taxation and wage increases. Since investment was to be at a low level, a high rate of saving (resulting from high incomes) would be dangerous. Purchasing power, not savings, was wanted. Secondly, if redistribution of incomes did not provide full employment, the indicated area of economic expansion was in the field of public works. Government investment was to take care of workers who became "surplus" through technological advance or population gains.

The newly espoused Fair Deal philosophy holds by contrast that our American productive capacity still has enormous room to expand before it outgrows our needs and wants. We need higher incomes, in terms of real goods and services, and not merely a redistribution of existing production totals. By raising real incomes we can buy more and better food, housing and other necessities, as well as comforts and luxuries.

The corollaries to this thesis are clear, and the Report indicates that the President's advisers may be willing to accept them. In fact, the anguished cries in the *Nation* show that doctrinaire anti-business liberals have so interpreted the Report.

In the first place, this new program logically calls for certain adjustments in tax policy. It is widely agreed that present tax policies either discourage investment or channel it into socially unhealthy patterns. There is little equity capital available for small business today. Existing

economic expansion is achieved either by way of loans or by withheld profits of the large and successful corporations.

Secondly, the Government could aid business by clarifying its regulatory programs. Without sacrificing anti-trust and similar controls, these programs could be made definite and thus remove business uncertainty.

Thirdly, positive means could be found to stimulate equity investment. One device is the formation of investing funds, privately organized but partially guaranteed by the Government.

Finally, labor could contribute by a more realistic wage policy. Wage increases could be tied to productivity and not permitted to wipe out reasonable profits.

The new approach by the Council of Economic Advisers appears to harmonize well with Catholic social teaching. The present Holy Father has stressed the need for greater production and for the stimulation of small and medium-sized business. The emphasis upon cooperation rather than class struggle is likewise in harmony with the Catholic tradition. In this light, the new stress in the Fair Deal is welcome.

(REV.) JOHN F. CRONIN, S.S.
(Assistant Director, Social Action Department, NCWC, and author of *Economics and Society, Economic Analysis and Problems*, Catholic Social Action.)

Watchdog and helper

The Council assures us that in a stable and expanding economy there is room for big business and small business. This is begging the question. Is not the concentration of economic power itself a cause of instability and contraction in the economy? How would Government expenditures increase employment unless more goods and services were produced? The monopolist has the power to absorb the increased purchasing power in higher prices and, by restricting output, to check the hoped-for increase in employment.

In choice Federalese, the Council lays its finger on the chief flaw in our anti-trust policy: "Under our system of law and administration, many adjustments to new situations are made interstitially without organic reconstruction of the legal framework." What would be the agony of Lippy Durocher if in a tight game with the Dodgers the umpires were free to invent a new rule "interstitially," that is, between the innings! No legal framework means no book of rules. Indeed the Council is right in saying: "We are still a long way from having completed the necessary rethinking of problems involving business size and practices."

At the other extreme, the solution is not to emasculate anti-trust legislation. In our opinion the Federal Trade Commission should be obliged by Congress to lay down rules of the game showing what constitutes monopoly or collusion *as of a given time*. Revisions should be integrated periodically with industrial developments. Then we should not only have flexibility, but no business could be punished for "violations" which are not covered by existing definitions and rules.

The Council, however, is certainly right in shifting the

emphasis from supervising to assisting business in its complex operations. In 1949, with a gross national production of \$258.7 billion, the Federal Government spent more than \$43.1 billion, while Federal, State and local governments together spent around \$60.6 billion. The Federal debt is now more than \$256.8 billion. The Council is modest, if anything, when it says: "The fiscal, credit, monetary and other facilitative operations by which the Government may promote an environment conducive to business expansion are at least as important as the more traditional watchdog functions." How can Government spending and taxing of this magnitude fail to affect the climate within which families and businesses make their decisions?

Recalling the hard fact that economics and politics do not mix, I must make a reservation. While approving the new trend I can only pray that the expenditure and revenue programs of the Government will in very truth be consistent with the progress and stability of the private economy.

There is a strong case for counter-cyclical fiscal action—surpluses in good times, deficits in bad. The Council states in Part II of its Report that "we are now enjoying a recovery movement"; and that we are justified in having an "optimistic outlook for the coming months." Why, then, should it be necessary to increase "transfer payments" (social-security and farm-benefits payments to veterans, and other disbursements by Federal and local governments) to an annual rate of \$17 billion in the first half of 1950? Could we not spread out over a longer period of time at least the \$2.8 billion in GI insurance dividends? Or does the fact that this is an election year influence the Government's "facilitative operations"?

(REV.) CYRIL MCKINNON, S. J.
(Director, Marquette University Labor College.)

High-level production

The usual snipers at all reports from Washington administrative agencies have been forced to admit the soundness and saneness of the comments of the Council of Economic Advisers on the relations between business and Government. Even its recommendations for the future are hard to smear, namely, that our business system must assume more responsibility for the long-run common good and must embrace more fully the goal of continuous production and employment, especially through concerted effort to combat serious economic downturns. This concerted effort, it is suggested, could be facilitated by more serious study of measures contributing to the stability and growth of our economy. But the Council feels that individual study and action may not be enough to head off depressions unless accompanied by some *institutional* approach which will ensure concerted and massive private action.

The alert and informed Catholic cannot fail to find in these recommendations echoes of papal suggestions for economic reconstruction. Our Catholic principles lead us to oppose handing over to the state all responsibility for the welfare of the citizenry. We insist that business has the primary duty of creating jobs and providing for

the security of its employes. In their 1940 statement on "The Church and Social Order," the American hierarchy said that the goal of continuous production and employment depends on a reasonable relationship between wages and salaries, as well as on a harmonious proportion between income and prices. "Because economic society has not followed the moral laws of justice and charity, the principles of interdependence have been violated and we have precipitated unemployment with all its consequent hardships and misery." By all means let us have education on those decisions which affect the relationships between wages and prices. But it will demand more than the studied awareness of the problem to bring about the concerted action necessary to ensure the stability and growth of our economic system. Some institution will have to watch the chiselers, will have to bring into line those who have never made a decision except for their own profit. But what institution can do this? Government alone? Management alone? Labor alone? Most certainly not. To win the war it was recognized that all groups had to work together and sacrifice together to gain a common objective. Why should there be any difference in time of peace?

The Catholic proposal, first stated in Pope Pius XI's encyclical *On Reconstructing the Social Order* (1931), suggests the establishment of a collaborative framework to replace the outmoded system of irresponsible self-interest. "Industry council" is the best term to describe what the Pope had in mind. All interested parties would be represented in the government of the "Councils" and all authority would be delegated from the bottom. Such an instrument of economic democracy gives real hope that the social aspects of vital private decisions would receive due consideration, and also promises to ensure consistent private action for the general economic good.

(REV.) JOSEPH D. MUNIER

(Member, faculty of St. Patrick's Seminary, Menlo Park, California, and author of *Some American Approximations to Pius XI's "Industries and Professions."*)

Economic controls

The fourth report of the Council of Economic Advisers marks a significant turning point in official thinking about the relationships between business and Government. Although its conclusions have not as yet received the attention they deserve, I believe this report will eventually be regarded as an important milestone on the road to an improved relationship between private business and a democratic Government, on the basis of which the enterprise system may flourish, social improvement be promoted and essential freedoms preserved.

What the report amounts to is an effort to frame an economic charter for Americans: "there is room for a broad effort to formulate or restate a philosophy of the relationship between business and Government; . . . in our economic life no less than in our political, there is a need for some common philosophy to hold us together." The formulation of this common philosophy provides a framework within which business, labor, the farmer and the administrator can be united in pursuit of a set of

common objectives. It also provides a set of criteria by which specific legislative proposals may be judged and administrative policies selected.

A democratic society cannot endure unless there is agreement on basic objectives. There can be disagreement on specific policies to achieve these objectives, and this disagreement can form the basis for competing political organizations. But if our *basic objectives* must be constantly subjected to test in the political arena, stable political and economic progress becomes impossible.

The key ideas in the Council's formulation of its economic charter are, in my opinion, to be found: 1) in the Council's final emancipation from the economic ideas and influences of the 1930's ("We have now moved far enough away from the depression of the early 'thirties to start looking ahead, and to appraise the heartening evidence that free enterprise and free Government have blended their varying strains into a rewarding effort"); and 2) in its rejection of specific Government controls as the "answer to the basic economic questions confronting the American economic system." The Council stresses the creation of a climate "favorable to business" and urges that "the main concentration of economic policy should be upon encouraging stability and growth within our free-enterprise system itself."

The sloughing off of the economic psychology of the 'thirties (stagnationism, etc.) is a tremendous accomplishment. Consciously or unconsciously it has colored Government economic thinking—including that of the Council itself—and found expression in law, regulations and attitudes which, in many instances, penalized business and subjected enterprise to hampering restrictions. These included the laws which discouraged savings and investment, stressed income redistribution rather than its increased creation, weakened incentives and narrowed the area of private decision.

The rejection of direct Government controls as the answer to economic problems reflects experience both in this country and abroad. We have learned that controls create as many problems as they solve, or even more—if you control prices, prices no longer perform their rationing and allocating functions; if you hold down the cost of living without restricting incomes—including wages—suppressed inflation results; where suppressed inflation exists, incentive is destroyed, production is discouraged, resources misdirected and both morals and morale are sapped by black markets.

To be effective, controls must be total, and total central control is administratively impossible in a free society. The authoritative London *Economist* in summing up British experience has said: "The value to the community of having its economic decisions dispersed among a million heads, instead of concentrated on a hundred, has been vastly underrated."

The Council deserves thanks for giving purposive direction to all Americans striving for a free, dynamic, progressive society.

CHARLES J. WALSH

(Member, Department of Economics of Fordham University Graduate School of Arts and Sciences, and former chief of the Office of Export-Import, OPA.)

London letter

THE ASHLEY GALLERY. An interesting experiment in London Catholic life is the opening of a picture gallery for the express purpose of exhibiting contemporary religious art done by Catholics. This gallery is called the "Ashley," for that is the name of the road it is in—the road onto which the main door of Westminster Cathedral gives, the road in which the publishing houses of Burns & Oates and Hollis & Carter have their offices, and where Burns & Oates, the Catholic Truth Society and the Art and Book Company have their book-and-statue shops.

London is more highly zoned than any other town I know. "Theatre-land" speaks for itself; Soho is the land of restaurants; and Fleet Street, as is well known, a highway of newspaper offices. Artists are for the most part in Chelsea, publishers in Bloomsbury; and now there is a Catholic cultural settlement—which is after all not surprising—under the Byzantine shadow of Westminster Cathedral.

The standard of commercial sacred art is on the whole very low in England, though no worse than that of the plaster effigies displayed in the shops around Saint-Sulpice in Paris. The Madonnas and St. Josephs that have for years been supplied to parish churches fall so far short of what we recognize to be good art that it is surprising we have remained for so long docile. Anyway, the revolution has now set in with the opening of the Ashley Gallery under the auspices of Burns & Oates.

The rooms are light and charming, the walls and carpets dove grey. Miss Iris Conlay, who is in charge under the supervision of Mr. Tom Burns, has herself performed a work of art in arranging the rooms so beautifully and providing so very adequate a background for the exhibits. The first exhibition included work done by people whom I have mentioned once before in my London Letter when describing the annual exhibition of the Guild of Catholic Artists and Craftsmen: notably Mr. Antony Foster, a pupil of Eric Gill, whose carvings are of exquisite workmanship. His Crib figures are beyond compare (in England now) both for conception and delicacy of execution. Unfortunately this opening exhibition was too immediately before Christmas for Crib orders to be accepted. This year there is going to be—or so I believe—a Christmas-card and Crib-figure exhibition in June so as to give the craftsmen ample time for filling orders before the following Christmas.

The second Ashley Gallery exhibition, whose private view was just the other day, includes Rouault-like paintings by Mary Krishna; wood-engravings of Christ's life against a present-day background by Hans Lochman, and, most interesting of all, wood-engravings by Mr. David Jones—the best artist in this country who is a Catholic. There are also some unique Blake and Fra Angelico reproductions on view, the latter done by the special Daniel Jacomet process.

DAVID JONES. Talking of David Jones, I have long been meaning to tell you that a slender volume of reproductions of some thirty of his pictures has been added to

LITERATURE AND ARTS

the "Penguin Modern Painters" series edited by Sir Kenneth Clark. The reproductions are selected from among his sensitive water-color landscapes, still lifes, portraits and the Arthurian legend sequence; and there is one religious picture, a wall-painting of the Entry into Jerusalem. To say "one religious picture" is absurd, for all David Jones' work is indirectly religious. As the excellent prefatory note points out: "It was, however, above all, the dogma of the Catholic Church which exercised the liberating effect, furnished the element of certainty; indeed, in the central doctrine of Transubstantiation itself was to be found, by analogy, the source of the artist's view that a work of art must be a 'thing' which has its own life and way of living, that a tree, for instance, in a painting or an embroidery, must not be simply represented by means of the particular medium, but 'must really be a tree under the species of paint or needle-work.'" This last line gave me much to think about.

POSTSCRIPT. To those of my readers who were interested in the news of the sale of the Meynells' London house I am now able to give information as to the purchasers. It has been bought by the White Fathers, a missionary Order working in Africa. But they wanted a London house so that their students could have a course of study at London University before starting in the mission fields.

In a way there could not be more suitable buyers for this house, and regret for what has been is mitigated.

BARBARA WALL

Dublin letter

The year 1949 was, on the whole, for Ireland a year of peace and of political, economic and social progress. On the other hand, Ireland in 1949 and the period just preceding it suffered losses not to be measured in terms of politics or economics. The greatest of these losses—though no doubt the days of his activity had long ago passed by—was occasioned by the death of our *Craobhín Aoibhín*, Dr. Douglas Hyde.

This son of a Protestant clergyman and alumnus of Trinity College, Dublin, became the founder (along with Father Eugene O'Growney and Eoin MacNeill) and the chief inspirer of what was long known as the "Irish Ireland" movement. To that movement we owe the revival of the Irish language as the medium of daily speech and of such elements of the Gaelic ethos and Gaelic literature as could still be revived. For this ideal

Dr. Hyde labored untiringly by voice and pen, traveling through Ireland from end to end and then touring the United States to raise funds for the cause. His American tour took place just before the San Francisco earthquake. To the survivors of that catastrophe, he turned over half the money he had collected.

Douglas Hyde was not merely a propagandist and founder of the Gaelic League, but also a folklorist, a poet, a playwright, a professor, and the first historian of Gaelic literature. Towards the end of his long life his country—not always grateful to its devoted servants—made him her first President. God rest his soul!

We have suffered, too, the loss of three other Gaelic scholars and of a fourth who was at least a Gaelic enthusiast. The first of these was Robin Flower, a great scholar who was also a poet and a most lovable man. Flower's bibliography runs to many pages, his first book (1901) being *Eire and Other Poems*. Although a high official in the British Museum, nearly every summer he used to come over to the remotest of our western isles, where only Irish was spoken. Its people called him *Blaithin*, the little flower. He lectured on Irish themes in England and the United States (Harvard, Yale, Chicago) and was a member of many learned bodies. Ireland owes to him above all the second volume of the great descriptive Catalog of Irish MSS. in the British Museum Library, begun by Standish Hayes O'Grady in 1886. Next in value are his translation from the Irish of Tomas O'Crohan's *The Islandman*, and those two delightful little modern classics—*The Western Island* and *The Irish Tradition*.

Then there was Ernest Joynt, a quiet little man, head-

master of a technical school in Dublin. Joynt was associated all his life with the Gaelic movement, in which he was known as *An Buachaillin Buidhe* (the little yellow lad). He translated the *Pilgrim's Progress* into Irish and for years published a Gaelic Almanac.

Robert Lynd, like Robin Flower, lived out of Ireland—a journalist in London. Of Protestant Ulster stock but a convinced and active nationalist, he learned Irish in Donegal and taught it in London. Lynd became an essayist of distinction highly esteemed in England, but his heart was always in Ireland.

It is worthy of note that all these Irishmen whom I have named were Protestants, and this fact might well lead us to call to mind how much Ireland owes in the literary and cultural sphere to members of that Ascendancy which in other respects is a very bitter memory. We have only to think of Standish Hayes O'Grady, already named; of his relative Standish O'Grady; of Petrie and Whitley Stokes; of Eleanor Hull; R. I. Best; Maud Joynt; Osborn Bergin, to name only a few, in Gaelic studies. In other spheres there are Stephen Gwynn, Edmund Curtis, R. Lloyd Praeger, R. A. Stewart Macalister and other archeologists and historians.

I must not conclude without a reference to another scholar whom we lost only last October, this time a Catholic and a Gael—Professor Tadhg O' Donnchadha, known as *Torna*. A native speaker, an authority on Old and Middle Irish (which he studied at Heidelberg!) and also on Breton and Welsh, he wrote or edited some fifty books of which the outside world knows nothing, but which are a precious legacy to Irish Ireland.

STEPHEN J. BROWN

From cloister to chaos

I LEAP OVER THE WALL

By Monica Baldwin. Rinehart, 313p. \$3.50

This book is unique—the experiences and problems were peculiarly those of the author, Monica Baldwin, niece of Sir Stanley Baldwin. She has written an account of her exodus from a strictly enclosed convent, where she spent twenty-eight years as a nun. This bare summary is sufficient to arouse one's curiosity and may suggest why the book is so strange and intriguing. It will, no doubt, have a wide and diverse audience because of its unusual presentation of what goes on in an enclosed religious community—a subject in which there seems to be an almost universal, if sometimes morbid, interest. It is certain to arouse discussion and controversy.

Miss Baldwin is a Catholic who was released from her religious vows when she decided that the life was not that for which she was fitted. Her style of writing is so simple, colloquial, lively and human, so spiced with humor,

irony and near poetry, that it is obvious that half a lifetime spent in the cloister did not kill the writer in her.

The book is fascinating, first of all, because of the extraordinary angle from which the world of World War II is seen. The author entered the convent just before the invasion of Belgium in 1914. She herself describes how completely she was "dead to the world" in the intervening years until she emerged again into the London of 1941. She was to have her first experience of traffic lights, streamlined cars, modern shops and movies. She was to see a baby again. She was to discover the scars of war, the decline of the English leisured classes, and to learn that the whole map of Europe had been changed. For survival she had to master endless facts and skills which we take for granted. All this would have sent the ordinary person scurrying back to the cloister, but not Miss Baldwin. She plunged right in.

Her subsequent revelations of herself inside and outside the convent demonstrate her appealing qualities of courage, honesty and humor. But there are indications of over-spirituality (the feel-

BOOKS

ing that material things are gross and to be shed so that one may enjoy the spiritual), of romanticism (the desire to reject the limitations of human nature), and an occasional class snobbery. There is a naive acceptance of life in the world as completely satisfactory—at least in the right circles. These tendencies, which sometimes approach the neurotic, merely show that a convent does not always strip a person of the environmental conditioning and preconceptions with which that person entered it.

The book is also challenging on a deeper level, because of the questions it arouses in regard to the contemplative life. The expertly handled contrapuntal device of presenting the silence, austerity and interior life of the convent against the noise, activity and violence of the world strengthens the reader's impression that there is need for con-

temptation. But one cannot escape feeling that Miss Baldwin's life as a religious divorced the spiritual side of human nature from its physical and psychological realities. The reason why the author left the convent plays very little part in her book. She implies, however, that her motives for embracing the religious life were unsound.

Perhaps the book's main significance lies in the insights it gives into the human problems connected with religious life. JOAN CARROLL GRACE

Non-partisan courage

THE GERMAN CATASTROPHE

By Friedrich Meinecke. Translated by Sidney B. Fay. Harvard University Press. 121p. \$3

What is the meaning of nazism? Professor Meinecke, writing as an old man who has seen his country go from unparalleled prosperity to unprecedented squalor, says that it must be defined in part as a masked, degenerate demagoguery which profited by a number of weaknesses latent in German society.

But nazism was also, he thinks, a demonic demonstration of modern man's inability to deal ethically with those urges to nationhood and the social distribution of wealth which were made explicit in Western history with the French Revolution. The nation became the standard form of collectively utilized power, and socialization was relied upon as a formula for establishing an economic and social basis on which individual freedom could rest secure. There were moments when the two might conceivably have been fused in a manner likely to safeguard the traditions and ensure the future well-being of the great peoples. But advantage was not taken of them.

In so far as it deals with Nazi Germany in the specific sense, Meinecke's little book is remarkable for candor and insight. I know nothing of comparable merit save certain essays by Father Max Pribilla, and possibly a few things of Karl Jaspers. *The German Catastrophe* does not descend to the easy servility of contending that everybody else in the world save Germans was entitled to patriotism; it does show very clearly what was wrong in Prussia, among the German intellectuals, and with the army. The diagnosis is aided by the author's own remembered experience. The anathemas against Hitlerism are all the more effective for being definite and not scattered about aimlessly, like read newspapers on the seats of a suburban train. Naturally not everything Meinecke writes will win assent, but he is quite remarkably non-partisan.

The deeper truth he sees is, however,

that in our day the quest for a human personality formed alike by Christianity and classical culture was changed into a search for success. Meinecke argues that equilibrium depends upon being just to both reason and the irrational in life. Men educated to be technicians only have tended, when later on they realized their dearth of training, to think that they could master social and ethical problems by substituting self-interest for reason, pantomime for poetry, and fixed ideas for religion. They fancied that they could secure what seemed to them useful by creating a make-believe world in which desire automatically became good because they said it was. And so a triumph over totalitarianism must depend upon the reformation of education through religion and reason. Religion to Meinecke is more academic and personal than one could wish it were. But it is a creed for which we can have respect.

At first the translation may seem a little difficult and cumbersome. But the persevering reader will soon have his reward. Here is an historical meditation from which one can derive not merely a deeper insight into the past but also a draft of courage with which to meet the future. GEORGE N. SHUSTER

Good, but strange lapses

THE WESTERN WORLD AND JAPAN

By G. B. Sansom. Knopf. 504p. \$6

Sir George is a top British career diplomat whose years before World War II were used in exhaustive study of, and friendly relations with, the Japanese people. Since 1947 he has been a professor at Columbia University and director of Columbia's East Asian Institute. His project in this book, clearly delineated and followed through, is to examine the cultural impacts on Japanese civilization made by nations of the West from 1500 to 1900.

This project, however, is unduly limited by a strange absence in the study. There is no reference to the British East India Company's seventeenth-century episode in Japan except for a cryptic line in the Index "Adams, Will, p. 168." The page cited does not contain the name of Adams, Will.

Now Will Adams was an agent of the British East India Company who lived in Japan from 1599 till his death in 1620. He was the close confidant and employee of the Tokugawa Shogun, Ieyasu, and his influence and residence coincide chronologically with Ieyasu's determination to expel the Catholic missionaries and stamp out the native Japanese Catholics by crucifixion, torture and exile. It is well documented that Adams and Capt. Richard Saris

LUCILE HASLEY

is getting writer's cramp and her mailman is becoming embittered—wishes he had taken up some nice light job like coal-heaving . . . it isn't only the fan mail but the dozens of copies of her book that arrive to be autographed and sent off again. The book, as you know, is **REPROACHFULLY YOURS** (\$2.25) and its sales have been at the top of the list ever since **Thomas Merton** and the Abbey of Gethsemani took it to their hearts and said so.

Lest you should think a book that Trappists like too austere for you, let us quote you a quote or two:

"Each subject is lightly handled with a radiant humor and a pinpoint wit. On every page there is flashing evidence of a razor-like mind and uncommon creative power with words. . . . A test of how good she is at both is the fact that her work, greatly enjoyed the first time one reads it, seems even better the second time."—**Father John S. Kennedy.** (It's wonderful the third time, Father.)

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Yes, indeed. You ought to see Sheed & Ward relax when it gets one of her letters: there isn't a dry eye in the place. . . . Some day, when we are all dead, perhaps her letters can be published. In the meantime, her book is really quite amusing enough to go on with.

The new **Trumpet** is ready, complete with our whole Spring list, reprinted and new reviews, extracts from books to come, etc. If you don't get it, write for it to **Agatha MacGill.**

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SHEED & WARD
NEW YORK 3

of the East India Company, in an audience with Ieyasu, carefully explained how England had banished every Catholic priest and friar.

The omission of even a mention of the presence of the British East India Company during those years so fatal to the Christian faith in Japan is the more curious since the Portuguese and Spaniards get quite a going-over, thanks to the extensive use the author has made of the records of the Society of Jesus and of the Franciscans. Sansom, however, repeats (p. 130) the old charge: "the fact [was] that behind the Catholic persecutions in both countries was a strong political motive. The Jesuits in Elizabethan England and in Japan

were feared as agents of a temporal power that threatened national security by fomenting dissension within the realm."

It seems rather unfair to make such vague charges—when it is common knowledge that the Jesuits in Japan occupied themselves with preaching, baptizing and educating Japanese youth. Further, in the two references in the Shimabara uprising, in which so many of the Japanese Catholics were slaughtered wholesale, no mention is made of the historical fact that the captain of the Dutch trading post brought his cannon to help the Tokugawa Shogun slaughter them and marched into the battle in person.

Another important point barely touched on with meager references is the impact on the Japanese of the imperialistic conquests of Spain in the Philippines; of the Dutch in the East Indies; of the British in India, Burma, Malaya and China during this period. The Portuguese are given a number of pages describing the setting-up of colonies at Goa and Malacca, but you will not find the name of Clive once mentioned, nor is the Opium War listed in the index.

Aside from the omissions indicated and some inaccuracies, the book is, as the jacket says, "a masterly account of how the intrusive civilizations have affected the Japanese people." It brings together in one volume a digest of many happenings hitherto available only to the specialist and the linguist in old volumes or records in Latin, Portuguese and Japanese. The book is well worth reading, though the uninformed reader may draw from it erroneous conclusions as to the possible future of Christianity and democracy in Japan.

DOROTHY G. WAYMAN

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DISASTER THROUGH AIR POWER

By Marshall Andrews. Rinehart. 143p. \$2

This is the latest broadside in the many-sided war among our services. This one, from the military editor of the *Washington Post*, comes not from the Navy and is not aimed at the Navy. It is a book by a former infantryman who is very sore at that branch of the service we used to call "our Allies, the Air Forces."

"Sore" may be permitted, since the publisher's blurb begins: "*Disaster Through Air Power* is an angry book. It is a coldly angry book."

It seems in many places more of a hotly angry book, as when Andrews brings back the ghost of Billy Mitchell. Mitchell's ideas were not adopted in his time, partly because his good ideas were so interwoven with bad ones, and at this late date it does not seem important that Mitchell could not predict the future in minor respects. Nor, if his theories were so ridiculous, does it seem pertinent to drag up sayings of his as texts, as Andrews does for the opening of his book: "The contest is always man to man, to end up with; everything in national defense is designed for that purpose and it has got to be that."

Like all hot partisans, Mr. Andrews is fond of sweeping statements which can hardly be proved either true or false. Such is: "The Air Force itself has done more to prevent real unification than both the other services plus all the politicians in the country put together."

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He also puts on lead-lined blinders when it comes to considering the atomic bomb. He does not follow the admirals' lead in attacking the morality of mass-bombing, but chooses instead to question the destructive power of the A-bomb. He says: "What effect the atomic bomb would have on modern steel, concrete and masonry cities nobody actually knows." Reports by the U. S. Strategic Bombing Survey and the Manhattan Engineer District, replete with photographs of steel and concrete structures in Hiroshima and Nagasaki, could give him an excellent idea of what the bomb *did*—not what it *could* do—to "modern" structures.

In spite of its heat and its misplaced emphasis, this book contains many thoughtful and well-reasoned analyses of the more fanatical extremists of the Air Forces. It should be read by persons concerned with problems of national security, the growing military budget and the moral and political issues behind the B-36 controversy. It is a pity that Andrews' anger leads him to spend so much time on a passionate denunciation of extremist statements when his background and sources equip him to do a dispassionate job of analyzing the more moderate theories of strategy which stand a better chance of adoption.

The introduction by S. L. A. Marshall goes to the heart of our present predicament by pointing out that secrecy so blankets the strength of the bomb and the B-36 that a good deal of the argument is about a pig in a poke, anyway. MICHAEL AMRINE

WHO SHALL BEAR THE FLAME?

By Jules-Géraud Cardinal Saliège. Fides. 187p. \$2.75

The messages of Cardinal Saliège, Archbishop of Toulouse, spoken to the people of France during the war and after the Liberation, have been heard around the world. They commanded attention at the time, because the man who spoke them completely repudiated Vichy and all its works. They continue to command attention, because in a few, brief, simple words they tell the proud glory of a Catholic's vocation in the modern world, yet do not minimize the price to be paid for spiritual victory.

There are sixty-two of these messages, most of them but a page or two in length. Two great lines of thought run through them. They call men to practise a living faith, to live literally the life of the Gospels, to permeate their minds and hearts with the spirit of faith, love, penance and conquering hope. They tolerate no false humanism or formalistic Catholicism. "Even unbelievers know that Christ is Charity, is

Love. One of the obstacles to their conversion is the spectacle of Catholics who are not Christians."

They likewise reject a false spirituality which tries to escape responsibility by shirking the humble tasks of the temporal order. "Catholic Action which is content to be only spiritual, only supernatural, has not got its feet on the ground. We live in a world of time and space. To forget that is to become fair game for the materialists."

Interspersed are two- or three-page "classics" on great basic topics, such as the family, sin and suffering, the priesthood and vocations, the right to life, and prayer.

Quoted, meditated and practised, the flaming words of Cardinal Saliège will certainly kindle a fire in the hearts of American Catholics. On page 185, paragraph 1, the pronouns seemed to be confused in the otherwise excellent translation.

JOHN LA FARGE

LIKE LESSER GODS

By Mari Tomasi. Bruce. 289p. \$3

Mari Tomasi is a skillful story teller, and in this novel about granite workers in Vermont she has a story worth telling.

Maestro Michele Tiffone, middle-aged schoolmaster of an Italian village, frustrated in his youthful ambition to be a priest, determines at least to fulfill his desire to travel before he is too old. So in 1924 he arrives in Granitetown, Vermont, where he is welcomed by Pietro Dalli, once his pupil in the old country. Mr. Tiff, as the schoolmaster is immediately rechristened by Pietro's little daughter Petra, gradually becomes through the ensuing years guide, philosopher and friend for almost everyone in Granitetown.

To at least one stone-cutter, his work of carving a man's name to last for centuries on a tombstone gave a feeling of being like "a lesser god," one who cooperated with the Creator in keeping a man's memory alive on earth after his bodily life was over. So dear was Pietro's work to him that any other livelihood was unthinkable, though he was constantly reminded by his wife that the stone dust cast up by the pneumatic drills, when inhaled for years, could affect a man's lungs and cost him his life.

Maria Dalli's stubbornly fought campaign to force her husband to protect his health by turning to other work is only one of the book's several themes. There is also pretty Petra Dalli's problem—whether to marry Denny, the quarry-owner's son, or the young Italian doctor who also loves her. There is Asa Conway, the Yankee storekeeper, with his secret visits to Josie Blaine, the too complacent widow. There is the

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matter of the generous purse contributed as a gesture of love by the *paesani* of Granitetown to the penniless Mr. Tiff for his passage back to Italy, and the surprising way in which Mr. Tiff, who didn't want to go back at all, avoided doing so.

For Mr. Tiff, the Dallis, the Tostis and their neighbors on Pastinetti Place, their Church provides a moral support as firm and reliable as the granite they work with. Their constant faith in God protects and comforts them like the strong wings of Tiff's beloved Michael the Archangel. This engaging little story of the joys and sorrows of simple people has a grasp of eternal truths and a kindly understanding of human behavior which few of the more pretentious current novels can equal.

MARY BURKE HOWE

THE WOODEN HORSE

By Eric Williams. Harper. 255p. \$2.75

Escape from a German prison camp during World War II; further escape through miles of hostile Germany in the guise of foreign workers—that is the theme of this book. It is a true story of the escape of Peter Howard and John Clinton, two British prisoners in Stalag Luft III, after a job of digging underground that lasted several months. Another prisoner, Philip Rowe, escaped with them through their tunnel, but made his way separately to Sweden and home.

Howard decided to begin building a tunnel near the barbed "trip wire" which marked the limits of the prisoners' recreational space, far from any buildings or enclosures of any sort. To veil his operations, he and John arranged with the other prisoners to construct a strongly built "vaulting horse"—a covered wooden box rectangular at the bottom and coming up to a "V" almost like the roof of a house at the top.

It was a real job to get the horse built, and after that a labor of love on the part of the other prisoners to organize vaulting meets once, twice, and later thrice daily. Howard and Clinton, since the idea was theirs, would be the "escapees," and perform the manual labor. So they climbed in and hung in the horse while it was carried out to its spot each time. Then they dug with hands and finger nails, bagged the sand and hung the bags inside the horse, and were carried back to their barracks—all while the vaulting and cheering continued to drown out the sounds of the tunneling job. This noise of vaulting, incidentally, threw off the delicate seismographs which had been able to detect every other tunnel operation attempted by the prisoners at this camp. The sand was hidden under the

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barbershop floor, in the garden, and in a myriad other places.

Prison camp "protocol" is a wonderful thing. These two prisoners devised the escape method, and every other one pitched in and helped, although the vaulting must have become an awful chore after a few days of it, and the sand disposal a constant risk. Philip Rowe, the other one to escape, was chosen by the two because it became impossible for two alone to finish the job in time.

When Clinton and Howard finally got away, with forged passes and identification data, they posed as foreign workers. They traveled, by several short but exciting train rides, to Stettin, where they persuaded the French underground to help them. They finally boarded a ship bound for Denmark, and with the aid of the Danish underground, and after killing a sentry, escaped to Sweden and home.

The tale is told most unemotionally, and in a very matter-of-fact style. But the subject matter is so naturally thrilling that it tells its own story. As sheer adventure, it proves again the fact that truth is stranger than fiction. Over 200,000 copies have already been sold in England, where it was published in 1949; and the book is already on its way to its most natural medium, the motion picture.

J. NICHOLAS SHRIVER JR.

MELVILLE

By Geoffrey Stone. Sheed & Ward. 336p. \$4.50

Mr. Stone's book comes as the fourth volume in an increasingly intriguing and important series, published under the general title "Great Writers of the World." Books have already appeared on Horace, Boccaccio and St. Paul. Given such an inscrutable sequence, one utterly defying prediction of volumes to come, the reader must wait in patience and uninstructed anticipation. So far, the biographies in the series have been eminently worth waiting for.

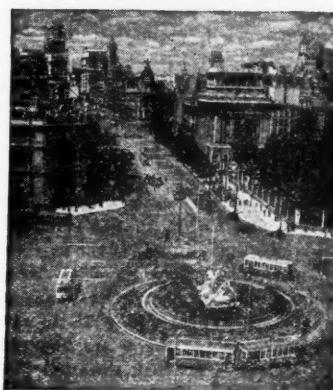
It is popular but usually invidious to distinguish between the lovers of a subject and its scholars. The writers for this series, however, have rather made a point of not putting on the scholar. Mr. Stone, for example, dispenses with much of the apparatus which nowadays accompanies even the popular treatment of weighty subjects. Scholars and serious students, he quite rightly feels, will not need to be informed of his sources; and the general reader, for whom this book is intended, will take the author's statements on faith. "I think it more polite to ask this of him," he writes, "than to cite a vast number of books and periodicals in the presumption that he will have the time,

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■ First published in France and hailed by leading literary and Catholic publications, this remarkable book is written in the classic form of a dialogue—between the educated unbeliever and the author who speaks as a member of the Catholic Church. It comes to grips with such vital subjects as the relationship of faith and reason; the nature of suffering; thought's power over matter; the ecstasy of prayer; the nature of temptation and the evidences of God and immortality.

■ "This book has all the magnetism of Lecomte du Nouy's *Human Destiny* without its scientific display . . . there is little doubt that it will have in America the same success as all sincere religious books." — ABBE ERNEST DIMNET, author of *The Art of Thinking*.

■ "Apologetics has become a very difficult art. This book manages surprisingly well. Its theological position is sound. . . . It has the advantage of being succinct and lucid." — GEORGE N. SHUSTER, President of Hunter College.

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strength, cash and patience to search them out." This is surely a realistic position, and a defensible one when it is apparent, as it is here, that the author himself is versed in the literature of his subject.

Mr. Stone is "polite" to Melville, too, usually to the reader's advantage. He does not condescend to Melville; there is no trace of antagonism or the scarcely concealed envy so often the major part of the literary biographer's equipment. His enthusiasm is controlled, for while he excuses himself from agreeing with Melville's own bleak view of his work—"all my books are botches"—he can view Melville's failures and half-successes with a steady objectivity. Melville, he writes,

was neither the mystic nor metaphysician he has been called; but his mind was one that at no point would arrest its own momentum and could not stop short of "the unspeakable foundations, ribs, and very pelvis of this world," and his genius was his ability to report his soundings as the experience of the whole man.

The sound virtue of this book lies in the fact that it does not lose sight of the man, but, eschewing the heavily "literary" and the psychoanalytic approaches, rather holds up for analysis the rich interplay of Melville's personality and work. Melville's religious insight, Mr. Stone has no difficulty in showing, is the source of his power, just as his curious mixing of Romanticism and Calvinism ("Manicheanism as a poetic myth") is at the core of his failure. Mr. Stone is not given to jaunty epigram, but he has many good things to say of *Moby Dick*, of the "wit-writing" of the lesser books, and of Melville's gnarled, thwarted poems. His *Melville* is a quiet, even performance, affording much of what Melville himself liked to call "top-gallant delight."

RILEY HUGHES

From the editor's shelf

THE BEST OF INTENTIONS, by Robert Molloy (Lippincott. \$3) is the personal narrative of Joe Moreton, a white-collar worker living on New York's upper West Side who is confronted in middle age with the temptation "to get away from it all"—from his dull job, his family and his own personal failure. Reviewer Kevin Sullivan calls it a good story well told, praising the author's talent for creating life through character. Mr. Molloy, while not always "nice," is yet not bitter in his sharp portrayal of this particular Irish-American milieu.

THE MERRY MIRACLE, by Mary Mian (Houghton Mifflin. \$2). This little tale, a sort of parody of medieval legends, relates how the good wives of Langla-

dure refurbished a deserted convent as a rest home for saints, wearied in heaven with continual intercession for the faithful on earth. Six saints accept the invitation, get involved in a great deal of human trouble before they learn their lesson and return to Paradise. *Mary Burke Howe*, the reviewer, finds the humor and satire of holy things as handled by the author rather offensive.

HAPPILY EVER AFTER, by *Hartzell Spence* (Whittlesey House. \$3). The Spences try to solve the problem of city life by moving into the country, and this is their story, and of how a high and haughty city approach does not make the mere purchase of a weedy 700-acre farm the solution to the problem of realizing a happy integrated life. Reviewer *Eugene Geissler* believes the book to be warm and humorous, though incomplete in its philosophy, in its recognition of spiritual values.

JOAN CARROLL GRACE did her graduate work in English at Columbia University.

GEORGE N. SHUSTER, President of Hunter College, has written extensively on Germany and the Germans.

DOROTHY G. WAYMAN, on the staff of the Boston *Globe*, resided in Japan for several years.

RILEY HUGHES won his Ph. D. at Brown University, has been instructor of English at Providence College, and is now teaching English at Georgetown University.

THE WORD

The sower went out to sow his seed. . . . That which fell on good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

"Dad," said Joe, "why do they have convents and monasteries? Why don't the priests and sisters and brothers stay home and do their work?"

I countered with another question. "Why do newspapers and whatnot have offices? Why don't I just stay home?"

"Because the boss won't let you," he answered promptly.

"Why won't he?"

He shrugged. "I don't know. I wish he would."

"Why?"

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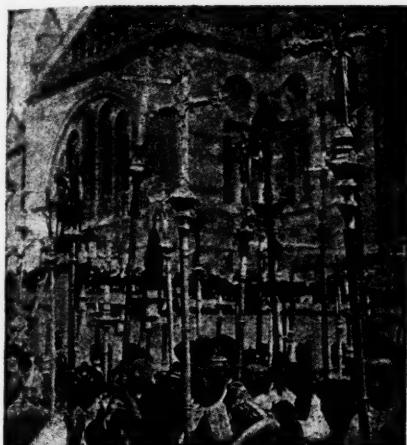
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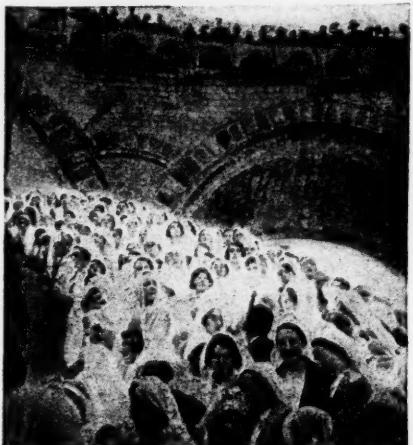
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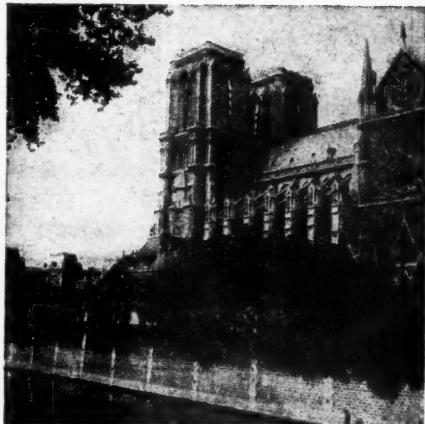
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NOTRE DAME DE PARIS



A BRETON "PARDON"

"So we could play baseball and go fishing and stuff."

I grinned at him. "There. You've answered your own question."

He stared at me solemnly. Presently he added his grin to mine. "You mean the boss makes you go to the office because if you didn't you'd be playing instead of working?"

"What do you think?" I asked.

"I guess you would," said Joe. "And you mean they have monasteries and convents because if they didn't, the priests and sisters and brothers wouldn't get their praying and studying done, and all that?"

"And Joe—there's something else."

"What?"

I put another question to him: "Why do we have schools? Why don't you just stay home and do your school work?"

"Because I wouldn't do it," he said. "I'd be reading, or riding my bike, or watching television next door."

"There's an even better reason."

He eyed me thoughtfully. "There is?"

"Yes. Can't you think of it?"

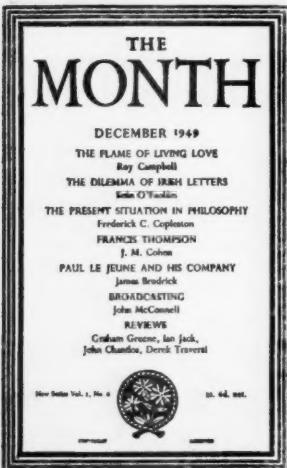
He puzzled for a minute. Then he suggested, tentatively, "Because the teachers are at school?"

"Right." I paused. Then: "Joe," I said, "dedication to holiness is as much an occupation as running a department store or hunting a cure for polio.

You've got to keep at it, and you need expert guidance. People go to monasteries for the same reason a lawyer joins a law firm and a chemist gets a job in a laboratory—because that's where they're most efficient in the thing they want to do. Theologians are experts, just like mathematicians or architects or engineers. And the quickest and surest way to become a saint is to go where all work at it together, every day."

Joe nodded, pondering. "But what," he asked, "about people who don't go to monasteries or convents?"

"They've got to be specially careful," I told him. "They must carry their monastery or convent around with them. They must dedicate their work to God, and they must pray daily, and go to church on Sundays—or, much better, every day. They must form the habit of doing good and being good. Then the seed will bring forth good fruit in them." JOSEPH A. BREIG



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THEATRE

THE COCKTAIL PARTY, superficially a smooth, sophisticated drawing-room comedy such as Noel Coward might write, is, under its veneer of sophistication, a serious and thoughtful drama of Divine Providence shaping the affairs of men. To observe that T. S. Eliot has written a beautiful play would be leaning toward understatement. It is not leaning in the opposite direction to describe the acting of a cast imported from London as splendid.

Acting excellence is so even, each member of the cast seems so right in his role, that to venture an opinion as to which performances are superior requires more precise judgment than I possess. Alec Guinness is starred in the production, along with Cathleen Nesbitt and Robert Flemyng; while Eileen Peel, Ernest Clark, Grey Blake and Irene Worth are featured in important roles. As individuals they project their characters with consummate skill; their collective effort, directed by E. Martin Browne, is flawless. Connoisseurs of fine acting will cherish *The Cocktail Party* among their fondest memories.

Presented by Gilbert Miller at the theatre named after his father, Henry Miller, the play will please those who shop for entertainment as well as the minority of theatregoers who hope to find morality in drama. There may be moments when the former may feel a bit bored, but they will be few and far between. The writing is too humorous,

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there are too many intellectual turns in it, to permit a lapse of interest for more than a minute or two at longest. Raymond Sovey's sets make an appropriate background for the author's socialite characters.

The action begins in a London drawing-room, where guests invited to a cocktail party find no hostess to welcome them, because, after discovering her husband's infidelity, the lady has left his bed and board without thinking to cancel her invitations. Wife, husband and the latter's extra-marital interest eventually show up in the consulting room of a fashionable psychiatrist, who tells them how they can re-organize their lives. His advice is approximately what a priest would tell them in a confessional, and his patients leave the office carrying the kind of cross each is able to bear.

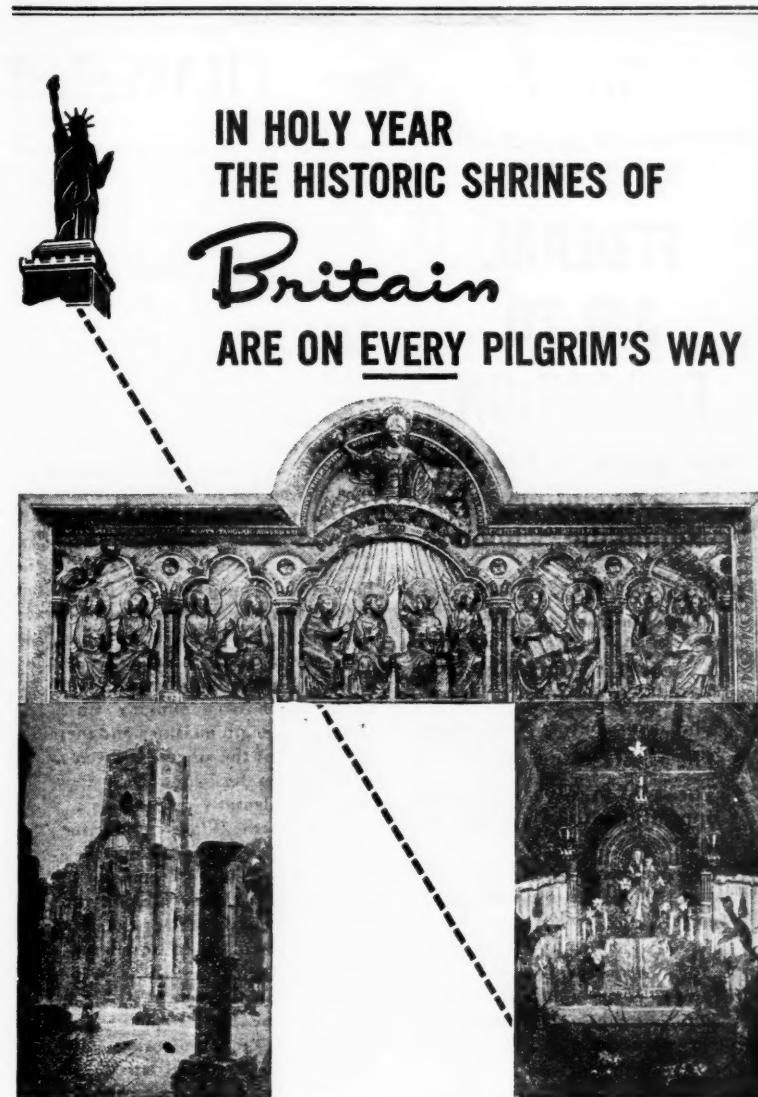
The climax of the play comes at a second cocktail party, when it is revealed that the cross one character chose had led her to join a religious nursing order and to the martyrdom of crucifixion at the hands of savages. The perfection thus extraordinarily won, the psychiatrist suggests, can be won by the others, too, in the more ordinary ways of life.

He does not promise each that his or her personal cross will be easy or light, nor does he compel any of them to bear it. Each must exercise free will and choose to take up his cross. The alternative, he makes clear, is to remain in their present state of unrest and confusion, or perhaps descend to an even lower level of wretchedness. Here, plainly enough, is an affirmation of faith as the basic remedy for the fevers and neuroses of modern society.

For this psychiatrist, it is gradually revealed, or at least insinuated, is a celestial agent, probably supervisor of guardian angels for the district of greater London. His assistants are a woman reputed to be a society gossip and a man about town who casually mentions his firm's far-flung interests on other continents, with a subtle hint that they may extend to other spheres.

Since the lines and the action, and sometimes the stage business, are rich in symbolism, sensitive persons in the audience will suspect that the psychiatrist and his assistants, a trio that suggest a trinity, represent a spiritual underground operating to harass and weaken the secularism of the modern world. This must be disturbing to those who have convinced themselves that science is the ultimate expression of intelligence and that religion is a persistent form of superstition. For they can never tell what social butterfly or urbane man of the world is a disguised angel or undercover saint whose mission is to lure the unwary back to the Church.

THEOPHILUS LEWIS



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FILMS

MRS. MIKE is a story of life some forty years ago in the ominous, sub-Arctic wastes of northern Canada. As such it deals, as too few films do, with fundamental human values rather than with trivialities. In addition, it preserves a simple and unglamorous air of reality in the matter of settings, costumes and the casting of subsidiary roles. Something, however, is missing. As in the best-selling novel of the same name, which in turn was based on fact, it is the story of Kathy O'Fallon from Boston who fell in love with a Mountie and went as his wife to share the hardships of life on the northern frontier. The Kathy of real life and even of the book was a model of the fragile but indomitable pioneer woman. In the hands of the script writers and of Evelyn Keyes, she becomes merely an attractive girl who is a good sport but pretty much of a clinging vine. The pillar-of-strength qualities and therefore the center of the stage are given meanwhile to her husband (Dick Powell—who coincidentally or not was a silent partner in the film's production). A greater deficiency is the picture's failure to understand or communicate the meaning of religious faith in the lives of its Catholic characters. As a result their existence has an unrelieved grimness and their reaction to it an embittered stoicism which strike a false note. For adults the picture is more notable for good intentions than for inspiration. (United Artists)

DEAR WIFE. The amiable assortment of characters who were introduced in *Dear Ruth* have been reassembled for a sequel but, as is the unfortunate habit of sequels, have been given nothing of any consequence to do. What plot the picture has is set in motion by the overactive social conscience of the adolescent daughter (Mona Freeman). In her capacity as secretary of a dubious political organization she succeeds in getting her brother-in-law (William Holden) nominated in the primary runoff for State Senator in opposition to her father (Edward Arnold). Several desperate contrivances are required to keep the resultant rift in family harmony alive for the duration of a feature-length film. Even during the dull stretches a *family* audience can at least be grateful that the people involved—with the exception of the insufferable ex-suitor (Billy De Wolfe)—are not caricatures and that the older folks, who set the picture's moral tone, have considerably more common sense and

dignity than are generally allotted to parents in comedies involving 'teenagers. (Paramount)

THE HIDDEN ROOM. As readers of detective fiction have probably observed, British authors have a particular talent for stories dealing with the perfect crime and also with a specialized brand of polite and civilized horror. This import, which portrays the efforts of an intelligent but slightly mad Harley Street physician (Robert Newton) to dispose scientifically and safely of the current object of his faithless wife's affections, is a typical and very competent example. It is literate, suspenseful and macabre and, since the intended victim actually survives, can be regarded, at least by adults with strong stomachs, as an entertaining and not very significant charade. Sally Grey and Phil Brown form the rest of the triangle; and Naunton Wayne, as the Scotland Yard inspector, is probably the most deceptively unobtrusive and modest representative of a traditionally unobtrusive category of men. (Eagle-Lion)

KEY TO THE CITY is more hopefully than successfully dedicated to the proposition that there is nothing funnier than a lady politician. In illustration it describes the misadventures of a prim New England mayorette in the rowdy atmosphere of a national mayors' convention. However, the writers' idea of humor consists almost entirely in arranging conversational cross-purposes, liberally sprinkled with double meanings, which give the proceedings a monotonous, tawdry and one-dimensional air and effectively stifle the genuine comic possibilities of the situation. Loretta Young and Clark Gable, who are called upon to look ridiculous and act romantic, seemed understandably embarrassed by their roles. (MGM)

MOIRA WALSH

PARADE

AS THE CENTURY LEFT ITS HALF-way mark behind and plunged on into the unknown, the times seemed to grow more and more out of joint. . . . Clouds of bizarre behavior patterns formed a sort of social smog which settled down on the milieu during the week. . . . Peering through the smog, one could dimly note the increasing importance of dogs. . . . In Florida, a bulldog named Dusty inherited \$50,000 from a widow. . . . In California, a husband and wife mortgaged their home, spent

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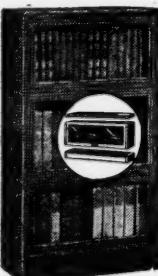
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their savings, traveled 8,000 miles through five States searching for Sissie, their lost terrier. . . . Diverse attitudes toward matrimony were noticed. . . . In New Brunswick, a New Jersey woman won a divorce on the grounds that her husband wanted her to live in West Virginia. She told the judge: "I would rather be dead than go back and live in West Virginia." . . . In Michigan, a more favorable attitude toward married life was manifested. . . . In Detroit, a widow asked the sheriff for permission to marry a prisoner who stands convicted of murdering his two previous wives. . . . The atmosphere of wackiness hovering over the week appeared to affect both the animate and the inanimate. . . . In San Francisco, a two-alarm blaze broke out in a fire-extinguisher factory, caused heavy damage. . . . In London, when the chairman got up to open an exhibit of efficiency gadgets, the public-address system broke down. The opening was postponed.

Appearing over wide areas, incongruity tripped on the heels of incongruity. . . . In Bavaria, signs posted on high tension electric-power poles contained two warnings: first, that touching the poles meant instant death; second, that violation would be punished by eight day's imprisonment. . . . Gift cars were tagged in New York. University alumni at their annual dinner presented an honored guest with the keys of a new automobile. When, later, the honored guest went out to see the car, he found parking tickets on it here, there, everywhere. . . . Strange designs for living pumped distress into human lives. . . . In Chicago, when the wife of a divorce lawyer answered the doorbell, a strange man punched her nose, exclaiming: "Here's a present for your husband." . . . Prospective fathers felt the week's trend. In Baltimore, a young man expecting his first heir paced up and down in front of a maternity ward until he felt the suspense would unnerve him if he did not get a breath of air. He went outside the hospital. Two gunmen came up, took all the money he had on him. Penniless, the young man rushed back into the hospital, learned he had an heir. . . . Wackiest of all recent events was the action of Albania's legislature in voting to erect a statue of "The Deity Joseph Vissarionovich Stalin." In approving the action of the legislature, the Albanian Premier exclaimed: "The great Stalin is our people's glorious savior."

For centuries, large sections of humanity have been exiling Christ from leadership in national and international life. . . . Now, millions of people are beginning to find out what they get in place of Christ. . . . They get Stalin.

JOHN A. TOOMEY

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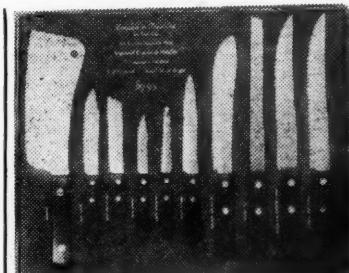
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CORRESPONDENCE

Mercy-murders

EDITOR: The article in the January 21 issue of AMERICA entitled "Murder comes to our town," by Father Duff, is an excellent and very timely one. A good many people are becoming confused when they read in the daily press that prominent physicians and clergymen are praising Dr. Sander for what they call his "courageous conduct." Father Duff brings us back to first principles in a dramatic way.

Rochester, N. Y. HOWARD M. WOODS

EDITOR: Thank you for Father Duff's coverage and incisive explanation of what is basic in the New Hampshire murder case, euphemistically called euthanasia.

I would also like to see in print the observation that many who subscribe to mercy-killing, as they call it, probably do so in order to evade the responsibility of caring for the sick, a task that can be an ugly job if it is unlighted by genuine charity. And I would like some assurance that if only doctors are going to plunge the "mercy" needle today, it will not be the precinct commissar who plunges it tomorrow because I might not vote right.

Cincinnati, O. ROBERT L. OTTO

EDITOR: Father Duff quotes the American and English Euthanasia Societies as favoring voluntary rather than compulsory euthanasia, on the ground that "to take someone's life is a very different thing from granting him release from unnecessary suffering at his own expense." This he answers merely by pointing out that the leading advocates of euthanasia really want compulsory euthanasia, but consider it good tactics to stress only voluntary euthanasia at present.

I am afraid, however, that many people will favor euthanasia so long as it remains voluntary, and will think that we can draw the line and take a stand on principles: "No one shall be killed without his own consent." And the basis they will offer for this principle will be precisely the one alleged by the Euthanasia Societies: "The freedom of the individual is highly prized in democracies."

I think Father Duff's article, to be complete, should have included a criticism of this argument. The idea that there are unassailable individual rights which nevertheless do not derive from God, and involve no duties to God, is one of the most common fallacies today. It is for us to show that unless the fundamental human rights derive from God they are not unassailable, and that a vague "democratic" respect for the freedom of the individual will in the long run be no safeguard of his rights.

Woodstock, Md.

FRANK CANAVAN, S. J.

Harlem in Europe

EDITOR: I have recently received an interesting letter from Paris, written by a member of the Displaced Persons Commission. The writer has covered Germany, Italy, France and other countries, and so speaks from personal experience, when he says:

I have heard more about Harlem since I came to Europe than I would hear in years in New York. When I sighed and looked amazed at the slums and poverty in Naples and in Rome, the Italians just laughed and said: "It is not as horrible as Harlem." Similar exclamations were made by the French and Germans in many cities. The Germans in particular are fed much propaganda about Harlem, and about the Negro in the South.

The bad impression our policy of segregation and discrimination makes abroad should prick our consciences.

RICHARD M. McKEON, S. J.
Syracuse, N. Y.

Church Unity Octave

EDITOR: AMERICA said in a Comment on the Church Unity Octave (1/21, p. 456): "The Catholic Church does not seek for unity; it has unity. . . ." This seems to me to be a half-truth which might needlessly repel our separated brethren and, worse still, pull Catholics into an attitude of do-nothing indifference.

It is true that the Church has a unity of doctrine and government guaranteed by her Divine Founder. This, however, is but a means to the attainment of her end, the unity of all men in the love of God through membership in the Mystical Body of Christ. The Church and each one of her members must in conscience seek for this latter unity, which she has now but inchoately and imperfectly.

We must also remember that the Church has suffered by the disruption of Christendom. How can the Body of Christ not suffer when its members are cut off?

JAMES M. CARMODY, S. J.
Woodstock, Md.

Practical penance

EDITOR: Your Comment "Penance in the Holy Year" (AM. 1/7, p. 397) prompts the suggestion of doing penance by making the effort (and, speaking for myself, effort it truly is) to sit down and write, or to send off telegrams, to Congressmen and to the President about pending legislation or executive matters affecting human rights at home and abroad.

After all, we do have a moral as well as a civic duty to perform as citizens of the United States.

DOROTHY TRUNK
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